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Present-Day Problems and Changing Policies in the Missionary Enterprise.

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Introductory.

In Protestant missions we have a great enterprise. Here is a movement of large size and vast extent. Nearly thirty thousand Protestant missionaries are scattered over the five continents and in a large proportion of the islands of the sea. They and their activities are supported at an annual cost of nearly fifty-seven million dollars, contributed by members of what are technically called "the older churches"—those from which missionaries are sent. The "younger churches" established by them now count over six and a half million baptized members—communicant and non-communicant. The Bible, in part or in whole, has been translated into hundreds of languages and dialects, and in 1928 the four major Bible societies distributed, at home and abroad, nearly thirty million copies of the Bible or portions of it. Nearly fifty thousand schools are maintained, with about two and a half million pupils. Nearly eight thousand physicians, nurses, and trained assistants minister in more than

twenty-five hundred hospitals and dispensaries to approximately five million different patients a year, and in approximately twenty different schools about a thousand students were being trained to enter the medical profession. More than three hundred orphanages are maintained with more than fifteen thousand inmates—boys and girls, who otherwise would probably be disastrously handicapped at the very outset of life. Over a hundred leper asylums care for over ten thousand of those unfortunates who so greatly appealed to the sympathies of the Master. More than thirty institutions house and educate over a thousand of the blind and the deaf. In these and many other ways Protestant foreign missions are profoundly affecting the life of the human race. They are one of the major activities of the churches—and of mankind.

This enterprise is set in the midst of world movements, of which it is one, by which it is being conditioned, and which it also influences. Some of these movements are today threatening its existence, and calling for a reconsideration of its policies and programs. They also, in the judgment of many of us, constitute a great challenge to perpetuate and enlarge the enterprise.

Obviously, if foreign missions are to pass successfully through the crises brought by these movements and to continue to grow in the fulfillment of their God-appointed task, those who are either in preparation for, or are actively engaged in, the ministry of the supporting churches or who themselves are, or hope to become, missionaries must acquit themselves with these movements, at home and abroad, which are affecting the enterprise, must examine their own minds and souls to see whether they can enthusiastically support it, and, if they decide that question in the affirmative, must seek to discover and apply the adjustments made necessary by the movement with which missions have to do.

It would not be possible in ten lectures to go exhaustively into the entire problem. It is, however, my purpose to seek to cover it in its main outlines, in the hope that by so doing, we may all be helped to a clearer understanding of it and be set further on our way toward a solution. I shall say little, if anything, that most of you do not already know—certainly nothing that is not already familiar to well-informed students of missions. There is always value, however, in an attempt at a fresh appraisal and statement of even a well-known problem, and in each conscientious effort to discover solutions.

In the five morning lectures I hope to take up first the world movements which affect the entire world, and especially the lands to which missionaries are sent, then changing conditions in the United States which influence foreign missions, then give what seem to me to be the reasons for continuing and enlarging our support of the enterprises, and, finally, to suggest some of the adjustments in program which appear to be needed. In the five evening addresses, I hope to take up some of the major lands to which missionaries are sent—in each instance one in which the Southern Baptist Convention maintains work—and describe in somewhat different and more popular fashion than in the morning the general situation as it affects missions and some of the problems and the challenges which the situation brings. Inevitably there will be some repetition in the two courses, but while each is a unit in itself, each is designed to re-enforce and not to duplicate the other.

Movements Affecting the Missionary Enterprise in the Lands to Which Missionaries Are Sent.

We have just said that foreign missions are set in the midst of other world movements. If we are to appraise the missionary enterprise intelligently and to appreciate the problems by which it is confronted, it is obvious that

we must have some understanding of these movements. Each of them affects the entire race, but, after enumerating them, I wish to speak of them first as they influence the lands to which missionaries are sent, and then as they mold the home constituency of the supporting churches.

None of these movements is of recent origin. Some of them go back for four or five centuries. Each, however, has been accelerated during the past few decades, and especially since the World War.

They are: First, man's increased knowledge and mastery of his physical environment; second, the expansion of European peoples; third, the revolution wrought in civilization, including the cultures of non-European peoples, by this knowledge and mastery of man's physical environment and by this expansion of Europe; fourth, one of the most prominent phases of this revolution—nationalism; and fifth, another prominent phase of the revolution—secularism.

The first of these—man's increased knowledge and mastery of his physical environment—begins at least as early as the fifteenth century, when improved methods of navigation helped to make possible the geographic discoveries of that and the succeeding century. It has been proceeding ever since—by the processes and technique which we choose to call scientific. To make clear to ourselves how far it has gone, we need to recall the vast fund of information which has been accumulated in the fields of astronomy, geology, biology, psychology, physics and chemistry—that whole new world, for example, which has been revealed to us in the atom. By the application of this knowledge to his use, man has enormously increased his control over his physical environment and has added greatly to his physical comfort. Recall the changes wrought by the application of steam and water power to manufacturing, by the Industrial Revolution,

by the steam-engine, the internal combustion engine, the telegraph, the telephone, and the radio—to mention only a few.

It is important, moreover, to recall that these great changes began in Europe and in countries inhabited chiefly by peoples of European descent, and that they continue still to have their fullest development there. It is also important to remember that these same lands are the ones in which Christianity is strongest.

The second of these movements—the expansion of European peoples—also began in the fifteenth century. It has been a result of the first. European peoples have used their knowledge and mastery of their physical environment to spread throughout the world. In the past four hundred and fifty years they have discovered and settled the Americas and the islands of the Pacific, they have partitioned Africa, and they have made themselves masters of the major portion of the surface of Asia. They have enormously multiplied in population.

The primary motive back of this expansion has been economic. European peoples have migrated and settled new countries to better their lot physically. They have penetrated to the ends of the earth and have conquered the major portion of the land surface of the globe to obtain raw materials and markets for their factories, and, to gain a profitable outlet for the capital accumulated by their factories. Secondary motives have been political—the obtaining of additional territory—religious and the love of adventure.

The third movement, as we have suggested, has come as a consequence of the second. Wherever these conquering, aggressive European peoples have journeyed, they have taken their civilization, and revolutionary changes have followed among the peoples to whom they have gone. The less highly organized cultures such as those of the American Indians, the blacks of Africa, and the

inhabitants of the South Sea Islands, have either utterly disintegrated or are in process of disintegration, and in some instances the peoples who possessed them have either disappeared or have greatly declined in numbers. More highly organized cultures, as in Japan, China, and India, have been more resistant, but are in process of great modification—in China at least, the greatest and mostly revolutionary modification within historic times.

In the process of adjustment to this invading Western culture, non-European peoples find to copy those phases of the dominant civilization of which they have seen most—the economic and the militaristic—and the other sides of their life—social, moral, aesthetic, and religious—suffer.

A fourth movement, nationalism, is also closely associated with this expansion of European peoples. In some form or shape, we have long had it with us—as the attitude of ancient Jews, pictured in the Old Testament, and as the history of Greece and Rome indicates. The last century or more, however, has seen it become much intensified. It was that which defeated Napoleon, united Italy and Germany, and was a major factor in bringing about the Great War. The spirit has spread to non-European peoples, and is largely taking the form of opposition to the rule and to some phases of the culture of European peoples. It has been intensified since the World War, in part because Europe was weakened by that struggle, and because, therefore, there is some hope of throwing off her yoke. Witness India, Egypt, Turkey, the Philippines, and China—to mention only some of the more prominent examples.

This nationalism is usually willing to take over those phases of European civilization to which non-Westerners believe its triumph to have been due—the process by which the West has so largely mastered its physical environment and has forced itself on other peoples—but it

tends to scorn what it believes to be the less essential side of Western civilization—the religious and moral. It tends to be anti-missionary, to be critical of Christianity, or at least of the "Western" accretions to primitive Christianity, and within the church to demand the indignation of Christianity in control and in form.

The fifth movement, secularism, is likewise a consequence of the first and is spread by the second and third. Again it is not new—the absorption in the material to the exclusion of the spiritual. Again, however, it is a movement which has been greatly accentuated during the past few years. The rapid increase of knowledge concerning our physical environment has necessitated a rethinking of the intellectual side of religious faith. The latter has not kept pace with the former, with the result that many are led to regard religion as untenable—as unscientific—and as an outworn stage through which the race is passing. Since, moreover, the advances of the past few centuries, and especially of the past few decades, and the desirable rewards of life appear to be won through the application of this scientific technique and not to be dependent on religion, the tendency is to regard religion either as outworn or as a luxury which may be pleasant but which is unnecessary. Many, without consciously thinking through the problem, take their opinions from those who have appeared to do so—the intellectuals—or become so absorbed in the pursuit of the very tangible rewards and comforts which this mastery of our physical environment has made available that they have no time for religion. We see this in our own land. We also see it in the distintegration of Islam, especially in a land like Turkey; in the substitution of nationalism for religion among many of the educated intellectuals of India; in the anti-religious movement in China; in the questionings of Japanese; and in the collapse of religion in some places in Africa. One noted philosopher-traveller

has declared that mankind is on the verge of the most irreligious period in its history.

A phase of secularism is the activity of Soviet Russia. The antagonism of the Soviet leaders to religion is readily understandable.

When one recalls the superstitions of the old religion, its conservatism, the subservience of the Russian Orthodox Church to the political tyranny against which the Soviet leaders revolted, the attitude of the present government is comprehensible—even though one may deeply deplore and firmly condemn it, as I do. This attitude of the Soviets, however, is one of the facts of our day. The Soviets, however, are actively engaged in propagating their beliefs in other lands—in India, China, and the Dutch and East Indies, for example. Their agents have all the enthusiasm of convinced missionaries. Wherever they go, they attack Christianity. They are a factor with which missions have more and more to reckon.

Movements Affecting the Missionary Enterprise in the Lands from which Missionaries are Sent.

All of these five movements have had their origin in Europe or America and have had a profound effect on both. They cannot fail to have influenced markedly the missionary enterprise at what we usually call its home base.

The mastery of man over his physical environment has facilitated the sending of missionaries. The great accumulations of wealth in the Occident due to it have made possible the great incomes of our foreign mission boards. Railways, autos, improved ships, the telegraph and telephone, have all made easier the sending of missionaries and the keeping of them in touch with the home-land.

The expansion of European peoples has been accompanied by the spread of Christianity—by the missionary

enterprise. Sometimes this expansion has been hastened by missionaries; more often it has gone hand in hand with them. It has, however, brought the West into intimate contact with other cultures and religions, and has led many to wonder whether one religion is not about as good as another.

The revolution wrought by the expansion of the Occident has also been paralleled by a revolution in our own culture wrought by the changes in communication and rapid industrialization. The older family is disintegrating, and with it family religious instruction and worship. The church is having rapidly to change its methods to reach the new society, and is not always successful. Witness the way in which in many places the industrial classes are not held by it. To many, the church seems to belong to an older, passing order of society, an America which centered largely in the farm and the small town instead of the factory and the city. This tendency has been accentuated in the North by the immigration of a non-Protestant population which has been attracted by the opportunities in our industrial centers.

Nationalism is reflected in our "One Hundred Per Cent Americanism". Its intensification since the World War may be in part responsible for the recent decline in missionary giving, our absorption in local building enterprises and our increasing budgets for local current expenses. The liberals and radicals who have reacted vigorously against this nationalism—and who are quite prominent in certain Christian circles tend to be very conscious of the defects of our own nation and civilization and to question the missionary enterprise on the ground that we ought ourselves to become more nearly Christian and to make our message more effective in Western life before attempting to carry the Christian message to other nations.

Secularism, too, is rampant in this country—as in Great Britain and in other lands from which missionaries go—and tends to undercut the missionary spirit at its source. This secularism takes diverse forms. For many, the new flood of information about our physical environment has seemed to make the older intellectual formulations of the Christian faith untenable, science and religion are held to be incompatible, and the former to have made the latter impossible for thoughtful minds. Many who still try to hold to their Christian faith are bewildered and lacking in the joyous conviction that seeks to spread the Gospel throughout the world. Especially is the younger generation perplexed and agnostic. Others to whom intellectual difficulties concerning the Christian faith do not loom as particularly important are engrossed in seeking the material benefits which seem assured by our new mechanical and industrial processes.

The new movements, then, have been both an aid and a hindrance to the maintenance and increase of missionary interest at the "home base".

At the moment, the tide seems to be swinging against the continued support of missions. For fifteen of the major Protestant mission boards in this country, the gifts for 1927 showed a decrease of nearly ten per cent over those of 1921—the peak year after the war. During the same years the number of new Student Volunteers for Foreign Missions declined even more sharply. There is no way of determining accurately all of the causes for this falling off in the offering of money and of life, or the proportionate influence which each cause has exerted. It is interesting that it has synchronized with a great increase in local budgets and with a great era in the erection of church buildings and of new plants for church schools and colleges in this country, and with the operation of the unified benevolence budgets, with their lack of appeal for specific objects. Many of us who know in-

dividual churches, however, are aware that the deeper and even less easily measured forces mentioned above are to some extent responsible.

Lest the picture may seem to be darker than it really is, it must be noted that the total gifts to foreign missions for these fifteen societies were more than five times as great in 1927 as in 1901, that the per capita gifts to foreign missions were almost twice as much in 1927 as in 1913—immediately before the war—and that in 1927 the proportion between the giving to benevolences and that to local expenses was practically the same as in 1918—before the *post bellum* drives. It must be noted, moreover, that the number of new volunteers rose decidedly during 1929.

The Continued Need for Foreign Missions.

In spite of the movements which make perplexing the future of foreign missions—and which even threaten it—the basic reasons for the enterprise continue and are even accentuated. It is doubtful, indeed, whether foreign missions were ever more needed—perhaps never quite as much so. There are many adversaries, but a greater door and effectual is open to us.

May I suggest the following reasons why this seems to me to be true? First and chief of all, is the obligation, as old as the Gospel, which is expressed in the Great Commission. It is still true—as is daily being abundantly proved by experience of Christians in many lands—that the "Gospel of Christ is the power of God unto salvation to every one that believeth". This being the case, it is our duty and our high privilege to help spread a saving knowledge of this Gospel to every human being. While the younger churches in so-called mission lands remain so weak numerically and financially, the burden of the missionary task must fall chiefly upon the older, and

numerically and financially stronger, churches in America and Europe. Especially, because of our wealth and size, does the obligation more and more rest upon the churches of the United States.

The second chief reason which I give to myself for the continuation and strengthening of the missionary enterprise I may center around Paul's great phrase: "That where sin did abound, grace might much more abound". The expansion of European peoples and the attendant revolution in non-European cultures of which I have spoken are, as I have said, due primarily to economic factors. The settler, the trader and the ancillary colonial official have almost invariably—except for the missionary—been the chief agents. It is frequently true that the settler, the merchant, and the colonial official are high-minded men wishing good for the people among whom they live. More often, however, they are actuated by purely selfish motives and exploit the peoples of the land of their sojourn for their own profit, and without much if any concern for the effect upon these peoples. Often, too, they drop the code of ethics by which they have been restrained in Europe or America, and give rein to their baser passions. The result is that the attendant revolution in non-European cultures is harmful rather than helpful, with disastrous results for millions of lives. What the missionary is doing is to bring other forces to bear, especially spiritual and moral, which tend to make the impact of the Occident upon the rest of the world wholesome rather than unwholesome, constructive rather than purely destructive. The missionary, being human, has made mistakes, but the total effect of his work has been, I am convinced, what I have described.

In the light of these reasons, may I take up some of the objections which are currently urged against missions. One of the most frequently heard is that one religion is about as good as another, all being about equally

false and all about equally true, and that, therefore, we should not seek to change another man's faith. A variant of this is what I understand to be Mr. Gandhi's position, that all of us are so far from religious certainty, all of us so much seekers, that no one should dare even to wish to alter the religion of another. To go into this question fully or even adequately would entail a study of comparative religion and of the intellectual bases for our Christian belief which would require more time than that assigned to all ten lectures of these two courses. May I, however, suggest three lines of approach which have proved helpful and satisfying to me. First, the investigation of the foundations of our Christian faith. More and more I am convinced that the Christian approach to the problems of life and of the universe comes nearer to answering my own questions and the questions—so far as I know them—of other thoughtful men than any other of which I am aware. For myself, it has not yet answered them all: I would probably be omnicient if it had. The more I test Christ, however, the more I find in Him the answer to my own questions—questions which have long perplexed the race and which continue to perplex it—and in a satisfying manner which other faiths and philosophies do not equal. Personally, I have often been helped by good men and good books of other faiths, but only as illuminating what is already in the Gospel. I find in Christ all that seems to me good in other faiths and much that is good that I do not find in them.

In the second place, I have found it illuminating to compare the founders of the major faiths—or, where the founder is unknown or only dimly known, or there is no single founder, the main exponents of a faith. As I do so, I find much that is admittedly noble in each. I do, however, find Christ supreme.

In the third place, I am helped by what I personally have known and seen of the transforming power of the

Gospel. Here I have tried to test it not only by its effects upon wrecked and wasted lives, which one finds in the land of every religion, and upon the lives of those who have been ignorant of the highest teachings of their inherited faiths—although here I have found startling and satisfying results—but in the lives of high-minded, noble men and women who have sought intelligently and earnestly to find satisfaction in another faith and have finally accepted Christianity. The evidence here seems to me conclusive.

I know that in all this there is great danger of rationalizing—of seeking to justify inherited beliefs—but the salvation of our own souls requires that here, in the foundations upon which we base our own lives, we be relentlessly and courageously honest. These, for myself, are the conclusions at which I have arrived and some of the roads by which I have come to them, after passing, I may say, through many and deep waters of doubt.

A second objection which is often urged is the needs in this country. These are, of course, great. If, however, we waited until they were all met we would never send missionaries. If the early disciples had waited to tell the story to the Gentiles until all the evils in Judea had been eliminated we would probably not now be Christian. Moreover, foreign missions have a reflex influence. By trying to meet needs abroad, in many ways we are assisted in meeting our own needs here.

In the third place, it is often said that we should make America more nearly Christian before we venture to suggest to other peoples that they be Christian: that, if the United States were really Christian, its very example, without any professional missionaries, would lead the rest of the world to accept the Christian faith. The answer to this, of course, is that if by Christian we mean Christlike, there is no fully Christian nation, just as there is no fully Christlike individual. We are, as Paul says,

being saved. Nor are we, likely, this side of the millennium, ever to have a really Christian nation. One reason, indeed, why we ought to maintain foreign missions is, as I have said, to counteract, and, if possible, more than counteract, the influence of the non-Christian elements in our land upon other peoples. It is, to be sure, inconsistent to send whiskey and Bibles on the same ship, but the liquor—or its equivalent—would go without the Bible, and since that is the case, it is better for some of us to see that the Bible goes too. It must gladly be said, of course, that every successful effort to make America more nearly Christian cannot fail of its effect in other lands, and that to a certain extent the Christian faith is spreading without the missionary. Christian merchants and government officials help, the spread of Western literature and customs shot through and through with Christian ideals all have results and are to be welcomed. The missionary, however, for the reasons indicated, continues to be needed.

It is sometimes urged that "the heathen are happy, so why disturb them?" The facts are, of course, that they are not happy, and that a large proportion of them are desperately unhappy.

It is also sometimes said that "the heathen will be saved without the Gospel". At least one answer to this is that, here and now, as evidenced by their lives, a large proportion of them are very obviously lost—unhappy, chained by fears and by sin, and that even the best of them are not, so far as my experience goes, so nearly satisfied, but that the Gospel would add richness to their lives.

It is sometimes claimed that missions are the vanguard of Western imperialism. This has occasionally been true, but in the past century American missions have increasingly been unwilling to be the precursors of American annexation, and so far as we can now judge

are unlikely in the future to be either the willing agents or the excuse for annexation.

It is also asserted that missions are destructive of old native institutions and culture, and that they bungle their attempts to provide an adequate substitute. That they are destructive is undeniable: many institutions ought to be destroyed. That, being fallible, missionaries have at times failed in their efforts to guide Christian converts to new and better customs and occupations is also clear. This latter, however, is the exception. We must not forget that had never a missionary left his native land, the economic and political expansion of European peoples would have erased or altered non-European cultures, and that the missionary has helped the non-European to make a helpful adjustment—to build better institutions for those uprooted. In this he has not always been successful, but the non-European peoples would be much worse off without him.

Here is answer to the objection that missions are ineffective—as, for example, in preventing the exploitation of weak peoples and the actual extinction of some. In some instances this has been sadly true. In others, however, it has not. The missionary has proved effective in instance after instance, and in the vast majority of cases, conditions would have been very much worse if he had not come or would become worse if he were suddenly to withdraw.

It is sometimes declared that we are perpetuating our Western Christianity—that we are taking abroad a Christ whom we have obscured by many Western trappings. This is in part true but it is unavoidable. We must take Christ, if we take Him at all, as we have learned Him. Not all of our Western interpretations of Him are bad, however, or are false to His essential spirit, and the objection arises in part from a hyper-nationalism to which we rightly object when we find it in America. Moreover,

the fact remains, that in spite of these westernizations of Christianity, men and women—as evidenced by their lives—are being saved. We may need to modify our methods, but they have not been altogether bad.

The criticism that home administration absorbs the major part of the funds contributed—that it takes seventy-five cents to collect and send twenty-five cents—is easily disproved by the facts. The home overhead of the major boards is between nine and fifteen per cent. of the total budget, and this includes every item possibly to be so charged.

The ancient argument of the extreme determinist that when God wishes to save the heathen He will do it without our help, would, if applied logically, lead to the abandonment of all church work here at home and all moral effort on our own part.

The objection made by some tourists and American residents abroad that conversion is never more than superficial—that all "native" Christians are "rice Christians", is again easily disproved by examples which can be given by anyone who really knows the facts.

These, then, in not altogether climactic order, are the reasons which I personally have heard urged against missions, and the answers which for me are valid and convincing. For myself, I may say that I began my missionary life from a sense of duty. I continue to give my life to the missionary enterprise from both a sense of duty and a sense of privilege. As the years pass, the latter predominates. We are fortunate to have a share in what I believe to be one of the greatest movements of the ages and one of the most hopeful and urgent of our own day.

Next Steps in the Missionary Enterprise.

With all its great achievements in the past, foreign missions are by no means ended, they have, indeed, only

begun, and if we do our duty and live up our privilege as Christians their days of greatest usefulness lie ahead.

If the enterprise is to take advantage of its opportunities, however, we must be constantly alert to change its methods to meet altering conditions. In some directions the next steps are pretty well indicated—in the physician's use of that term—and are clear to those who keep in touch with the movement. In other directions the right of way ahead is not as obvious.

If we will bear in mind the major world-movements of our day to which the preceding paragraphs have made such frequent reference, the approach will be somewhat clarified, for it is these which are most responsible for the need for alterations in our program.

The increased mastery of man over his physical environment—a process which was initiated and has proceeded furthest in Europe and America—has brought with it blessings as well as problems—in reducing poverty, in increasing the per capita supply of food and clothing, and in making physical life more pleasant. It is the privilege of the white races to share these devices with their less fortunate fellows. This is not, of course, the primary function of the missionary enterprise. Much of this, too, will be done through the ordinary channels of commerce and not from disinterested motives. However, the missionary has helped in the past, and in places must continue to do so, for thus he is clothing the naked and feeding the hungry. For example, the vast majority of the populations among whom missionaries live make their living through agriculture. If the missionary can, by a few model demonstrations, help prepare the way for the adaptation of the newer knowledge of the Occident in fighting plant and animal pests, in improved tillage, in better seed selection, and in co-operative loan banks and marketing organizations, he may start movements which will better the lot of millions. In this lies the justi-

fication of the attempts to give prospective rural pastors some training in helping their farmer flocks, in such an agricultural school as that in Nanking, and in the visits which Dr. Butterfield is now making to several lands under the auspices of the International Missionary Council. Such experiments and demonstrations will, it is to be hoped, hasten the widespread adoption of these newer and beneficent devices both within and outside church circles. This has already happened in the case of medicine in China, where modern medicine was introduced almost entirely by the missionary and the newer medical profession arose under his auspices, but where, thanks largely to his faithful work in years past, he no longer has a monopoly of the profession. In obedience to his Master's command, the medical missionary has healed the sick—by these newer and improved methods—and now others have learned from him how to do so, and his usefulness has been extended.

The expansion of European peoples and their culture is continuing, and the consequent revolution in non-European cultures is still in progress—in some countries, as in China and Africa, at an accelerated pace. We are under obligation, therefore, to continue and to strengthen the missionary enterprise, particularly in Africa, that this revolution may be a blessing and not a curse to the peoples of these lands. This is no time for retrenchment: it is a time to move forward. We have the means in men and in money: a mere fraction of what our church members spend for luxuries, if given to our mission boards, would wipe out our deficits and give us funds for enlarging our work.

This revolution, moreover, after entailing, as it does, new social and economic problems which follow industrialism and its developments, must make us alive to opportunities to correct or forestall evils that come with them and which destroy souls, as in the factories in

Japan, China, and India, and in the mines and plantations of Africa.

The rising tide of nationalism calls for adjustments of which we have, rightly, heard much of late years. We must increase our efforts to train leaders for the churches from among the "native" Christians, both by better schools abroad and by bringing many to our best schools in this country. Having trained them we must transfer responsibility to them.

In the rapidity of the changes the future function of the missionary is not always clear. It is, however, increasingly evident that the missionary is still needed, partly to keep these younger churches in contact with the older churches and so to insure catholicity of outlook and the transfer of such experience of the older churches as may prove useful to the younger, but chiefly to re-enforce the efforts of these younger churches, still so small in numbers, to reach effectively with the Gospel the vast populations in which they are set. The missionary may well rejoice in the new day. He is more and more released from the administrative responsibilities with which he has of late decades been so cumbered for more personal contacts, and is forced to initiate new movements in untouched areas, both geographically and in life.

This growing nationalism, moreover, means that we must increasingly encourage and welcome attempts to adapt the churches to their cultural environment—so far as this is consistent with purity of faith—both in forms of worship, in organization, and in customs and architecture. Otherwise the churches will remain a foreign importation, unintegrated with the life of the country, and destined to ultimate extinction. This involves something of a risk—that of departing from standards and traditions which we hold dear—but it is simply granting the same liberty which we ask for ourselves. It may in-

volve union movements which some of us may find it impossible to endorse, for there is agitation abroad to create national churches. Again, however, we must grant the freedom that we ourselves desire, and must trust our fellow Christians in these lands—and the Spirit of God. To avoid narrow nationalism and extreme sectarianism in ourselves and these younger churches—to help make effective the prayer "that they all may be one" we must seek to maintain close fellowship between the younger and the older churches, both by interchange of visits, by missionaries—in time moving in both directions, from them to us as well as from us to them—and by such organizations as the International Missionary Council.

This growing nationalism, too, should lead us to be extremely reluctant to ask the support of our government for the missionary enterprise, even for legitimate defense of the persons and property of missionaries, lest, the spirit of Christ be misrepresented and so misunderstood.

In light of this nationalistic spirit, moreover, we must revise our missionary vocabulary, some of our hymns, and our appeals to the home constituency. Anything that needlessly offends, that gives the impression that we think ourselves superior, or that smacks of condescension or patronage must be eliminated—for our own souls' good as well as its effect upon the reception of our message. "Heathen", "our"—as applied to the younger churches—and "natives" are some of the expressions which will have to go, not because they are not true, but because of the connotation they have come to have for many. In our missionary education we must be careful to express appreciation of other cultures, faiths, and peoples, as well as to picture the needs and the defects. This is not primarily expediency: it is simply an application of the Golden Rule in a realm in which at times we have been blind to its implications. Yet, of course, we must

not go to the other extreme and gloss over unpleasant facts in other lands.

Secularism, with its threat to all religion, including Christianity, is first of all a challenge to more Christlike living on our part, lest in this land the deceitfulness of riches should choke the word and make it unfruitful. The battle is chiefly not in the intellectual, but in the moral realm. If, however, secularism is to be met in the intellectual realm, as it must, we must have more first-class minds here and abroad devoting themselves to what is technically called the Christian apologetic—thinking through the Christian message in light of the terminology and the flood of new knowledge of to-day, and presenting the results so cogently that thoughtful minds will be convinced not only of the intellectual respectability of the Christian Gospel, but of the fact that in the last analysis it offers the only tenable solution to life's baffling problems. I have used the word "apologetic" in its technical sense, but I wish we had some other word for what I have in mind, for we are often too much in a state of apology, of defense, when what we need is aggression toward the enemies of the Faith. For the moment, in keenness of mind and clarity and charm of expression, the advocates of secularism in its many variations seem to have the intellectual champions of the Gospel beaten into a position in which we are slowly and stubbornly giving ground and in our hearts sometimes feel ourselves defeated. We need again, as in the early Christian centuries and in the Middle Ages, great minds and spirits to claim all of this new knowledge for Christ, and to show how, rightly understood and interpreted, it both illuminates and is illuminated by the Gospel, and that ultimately in Christ is our peace.

This is needed in America. It is also particularly needed in lands like China, Japan, India, and the Near East, where the printed page carries so far, and where at present the intellectual ferment caused by the clash

of ideas and the awakening of lands long dormant is so marked. We must greatly strengthen the program for Christian literature in each of these lands.

We must also stress what is usually called religious education if Christians, both young and old, are to be helped to the proper growth in the faith in these days when the home—the former bulwark of Christian nurture—is being threatened, and when formal education in state-supported schools (and even in some of our church schools) is being progressively secularized. This is imperative, as we all know, in America. It is fully as imperative in the lands to which missionaries are sent.

If these tasks are to be performed properly and these many problems to be met, we must have more co-operation among the Christian forces. Freedom, of course, and consequent variation, we must conserve; uniformity by whatever name or under whatever type of organization would be cramping and, to some, stultifying: the history of any great communion which has sought to conserve what it has called orthodoxy is proof of that. In Protestantism, however, too often, we have gone to the other extreme. Many of our tasks are so great—such as literature and education—that they cannot adequately be dealt with without co-operative planning and action. The great progress made in this direction in the past twenty years or more is hopeful. We must continue it.

Finally, may I say that our greatest need is for an intelligent and wholehearted rededication of ourselves to the will of God, and for the earnest and believing prayer which inevitably accompany it. Our greatest need is not more technique, but more life. The missionary enterprise, like the work of the churches and of Christian people in all times and places, is primarily a spiritual adventure, dependent on close contact with God. And this contact with God is to be made in no ways which are essentially new, but by the old, old path of repentance and faith.

Is the Holy Spirit Really God?

By A. L. Vail, Germantown, Pa.

In order to answer this question for the present purpose satisfactorily it seems to be advisable to approach it along a line somewhat different from that usually taken in dealing with this problem. The usual approach is by the way of the Trinity, but with this initiative we are in danger of running into confusion and perplexity. This danger is so great that Christians sometimes seem so much confused that they appear to be polytheists, practically at least, thinking of the three persons in the Divine Trinity as united in one person, God. This comes because we are not accustomed to thinking elsewhere of such combination, that is, three persons combined to produce one person. Under the pressure of this confusion the average thinker drops more or less into practical rejection of the Divine Trinity by lowering his understanding of the equality, if not reality, of the third Person in it. The outcome of this process is that practically the Holy Spirit drops from Deity to an emination from God, a subordinate connecting link between the Father or the Son, or both of them, and the human. If any reader questions the correctness of this statement, let him listen until he hears the Holy Spirit addressed in prayer as the Father and the Son are addressed.

According to the Scriptures God has revealed Himself to humanity progressively through three stages, coming closer practically in His manifestations to us through these three stages, closer in the second than in the first, as also in the third than in the second. If then we are to think His thoughts after Him in this field we must think along the lines of these three stages. We may not disarrange the divine order here any more than elsewhere. This revelation of God has come through these

three stages vitally connected, progressively disclosed and completed in the Holy Spirit. In proportion as we grasp the meaning of the written revelation of God and conform our terminology to it we will meet a pressure to write our doctrine of the Trinity, "Creator, Son and Holy Spirit". This will be reasonable for this reason: God is not revealed as Father until He is revealed in Jesus, the Son of God. God as Father is nowhere recognized in the Old Testament in relation to any human person. That whole revelation was of Creatorship, involving authority over men, at first individually and expanding into the national with the development of the race while not discarding its relation to the individual. Man in the earlier stages of his existence is not recognized as a child of God. The present popular view, which sees man at his worst as only a defective child of God, however defective and disobedient he may be, is fundamentally erroneous in itself and demoralizing in its influence on the whole realm and range of our religious thinking.

Now go back to the beginning of the Bible and follow its revelation of God as He deals with humanity, mingling conflict between these two, in consequence of sin, with glints of mercy intermingled with condemnation and forecasting something greater and better in an indefinite future, all this with authority, law and punishment central and supreme through the whole course, until in the fullness of God's time, the second stage of the revealing of God was reached through the incarnation of the Creator. Now God draws nearer, immensely and intensely nearer, blending Himself in His essential totality with humanity through a human mother. Here God walks with men as though one of them, though a superior among equals. But this supreme man comes as servant for example and sacrifice for salvation. "Great is the mystery of Godliness, God manifest in the flesh." This is the supreme mystery,

beyond all of the material mysteries which challenge the resources of human science and baffles them. Jesus lived and died in perfect harmony with His Father in heaven, and so doing He set the standard for all human sonship in relation to God as Father. He did not lower this standard for any human being, and not so doing, He left every human being as hopeless as He would have been if Jesus had not come. To say, as is commonly and confidently said by many, that Jesus revealed the Fatherhood of God as something that had been waiting in God independent of faith in man, is erroneous, because what He did was to reveal God as Father first of Himself and second, of those who by faith in Him are exalted into children of God through divine power adequate to meet the human need. This is what the Bible teaches when taken in the order, as well as the essence, of God's revelation of Himself to men.

What then beomes of our doctrine of the Trinity? It is left where the Bible leaves it. It is never formulated in the Scriptures. It appears in Christian theology as an inference from what the Bible says about the Father, Son and Holy Spirit. Each of these is reported as having such qualities and manifesting such powers that each when viewed separately appears to be God. In order to formulate the adjustment of this fact to the Unity of God the doctrine of the Trinity arose several centuries after Pentecost and has continued, always more or less a source of confusion in Christian thinking and experience As we have observed the confusion resulting in the obscuration of God as Creator, so it continues to obscure the Holy Spirit as God.

One effect of it is to give Jesus a fictitious exaltation. In His real service and honor we cannot too highly exalt Him. He came to seek and save the lost. The offering of Himself expressed and emphasized this. In this relation and service He revealed the heart of God toward

our sinful race, the heart of God, not of any "person" in God, but God in the totality of Him who so loved the world that He gave His only begotten Son to live and die in the revelation of the love of God. We cannot get anywhere on the way to peace with God except by way of the cross of Christ as conserving and crowning His whole life. If that life had ceased without the crucifixion, He could not have said what He did say to His most intimate disciples when forecasting His kingdom among men. He said that henceforth they were to ask nothing of Him, that He was going away in a definite separation from them, that such separation was necessary for them, as bearing in itself the certainty of something better for them than He could have provided if He had remained with them, that is, the Holy Spirit, to be sent by Him and His Father jointly; for whom the disciples must wait all activity in His name until the arrival and revelation to them of that successor, because without Him, the Holy Spirit, all effort would be useless as being destitute of the essential power which He would supply.

Now listen in the prayer meeting, inspect the hymn book, search the consciousness of many Christians, and what do we find? Several things pertinent in this connection. First, prayer usually addressed to the Father. Second, prayer addressed more or less to Jesus, especially where the search is for human sympathy. Third, the assumption of the personal presence of Jesus as He was present with the apostles, though now invisible. Finally comes the natural effect of these, resulting in the exclusion or minimizing of the Holy Spirit, as related to the needs of the Christian life in all of its functions and relations. Now when the Father of Jesus is addressed, and the practical guidance is attributed to either of them, what becomes of the Holy Spirit?

Taking what has preceded in this writing, as background or sidelight, let us now clarify our attention and

observe what the Bible, when taken in its normal order, shows. First, man was created in the image and likeness of God. These terms set the human creature in contrast with those that had preceded Him on earth. They were not made in the image and likeness of God. But these human rulers were not named children of God! as is also true of the angels, none of whom are so designated in the Bible. This is as true of Gabriel and Michael as of Adam and Moses, and of all creatures until Jesus came, and then again we search in vain until Jesus associated with Himself some of His disciples in the leadership of His spiritual kingdom.

Image and likeness may or may not involve more or less within these limitations. With us now they do not mean necessarily sameness or essential similarity. "Likeness" is our common designation of a photograph, which may and does usually carry similarity of appearance superficially; but such likeness of a man may be annihilated, to all human vision at least, in one minute by the application to it of one spark of flame. It carries nothing of character higher than the physical except as it identifies the individual through his physical appearance. God is essentially spirit, as Jesus said to the Samaritan woman; therefore He has never been seen physically and never will be, as God said to Moses and says always to every one. Therefore all assumption of any fatherhood of God in relation to men which may be assumed as carried over from the Old Testament is radical error entirely unwarranted.

The incarnation of God in Jesus introduced the fatherhood of God among men. He was the Son of Deity as surely and really as He was the son of humanity. This amazing revelation of the fatherhood of God is justified and glorified by the revealed explanation of it as the supreme manifestation of the love of God for men, not as children of God but as highly endowed creatures of God

fallen away from Him and rescued as preliminary to making them children of God; not on the basis of moral law, but saved by grace, and to be exalted on this basis far above what would have been their destinction if they had not sinned and been redeemed through the sufferings of God. If we fail to grasp this distinction, we fail to apprehend the fullness of the Christ of God. God on Sinai smoked and thundered and condemned. God on Calvary suffered silently and saved human sinners by this divine intervention, in harmony with the demands of the supreme law in the heart of the Creator. Jesus did not die for men as children of God, but as enemies of God, whose ingrained incapacity for childship in relation to God had run its multiplex exhibition of itself to its climax of infamy on Calvary.

When Jesus "went about doing good" indiscriminately more or less disregarding the character of those whom He healed and helped, He made no apology for sinners, because He was sent to save the lost, lost in sin and by sin. Then as some of these lost ones showed the deeper, the essential appreciation of Him in some real, though very imperfect way, He took them into His school as pupils in spiritual things, and helpers voluntarily in His whole work as far as practicable. When, however, it might seem that He had prepared the way for a great conquest, He disappeared and His whole course of kindness and sorrow for the perversity of His countrymen and humanity came to an end which to human reason seemed to be hopeless. He had taught some of them to think of God as their Father, on the basis of their responsiveness and relationship to Him, and within the limitations of their understanding. But the great defect in their understanding of these things was revealed overwhelmingly in their despair and practical defection immediately after His death. They fell away and fell down because they were actually and consciously destitute of

the power adequate to the continuance without Him of the work which they had done while He with with them. His interviews with them after His resurrection were for their heartening and instruction, being to some extent substantially repetition of what He had taught during His life with them. These things they would understand better in the light of that remarkable event, but which they were in great danger of misunderstanding in relation to their immediate duty. They might have thought it their duty to proclaim His resurrection immediately, and indeed that would have been a very natural thought for them, from which they were restrained by positive command.

Next, alone with the twelve, the Master opened to them His parting thoughts for them. Observe that in this section of the record He ceases to mention the Father in relation to them. But He does not leave them bereft of God, for promptly He introduces a new leadership. In the fourteenth chapter of John's Gospel appears the transfer of their attention away from the Father and toward the Holy Spirit. Observe the process. First comes His recognition of their great sorrow and its remedy, which is to be found in their faith in God and in Himself, but He does not say Father. "You believe in God and in Me." Then comes "In My Father's house are many mansions" (residences). Why did He not say, "In your Father's house"? This is a pertinent question because He was speaking to their sorrow at His departure. Would it not have had better consoling effect if He had said "Your Father"? This would have linked their thought of the Father closely with their thought of Himself in His absence preparing the place for them in their Father's house; "that where I am you may be also". No hint appears here of any connection between the Father and themselves. Toward this the request of Thomas led, and the Master replied, "I am the way, the truth and the

life; no one comes to the Father but Me". It is not recorded that Thomas was satisfied.

So we come to the opoening of the Master's farewell speech as it silences inquiry concerning the Father, and introduces the Holy Spirit as successor to the Father and the Son, as the Divine Medium of human communication with God. These things I have spoken to you while abiding with you." Gather up to this moment all that has appeared, and proceed to what? "But," disjunctive, opening a new vista. "But when the Comforter (Leader), the Holy Spirit, whom the Father will send in My name has come, He will teach you all things and bring to your remembrance all that I have said to you". (Here are indicated for the use of the Holy Spirit in communication with the disciples of Jesus two kinds of truth. First, He will teach you all things and second, bring to your remembrance whatever I have said to you. This seems to distinguish between two fields of truth, to be taught by the coming Teacher: one generally all things necessary, and specifically, the things that Jesus had taught them. The first covers the whole field of spiritual truth; the second, those things which He had said to them. That is, the Spirit will teach the followers of Christ in the whole field of spiritual truth for all time, not confined to the details of the teachings of Jesus, but harmonious with them. Therefore when any one assumes that whatever He Himself believes is authoritative, His assumption is to be tested by what Jesus taught.)

As above, the climax substantially is reached in the statement of the departure of Jesus as guide for the disciples and the announcement of the Holy Spirit as guide for them, without any intimation of communication with the Father, except as it may be inferred as carried on through Jesus, until the arrival of the Holy Spirit, for whom they must wait till He comes.

Continuing our exploration into Paul's letters we select two passages in which impressive words are used touching the Christian's relation to the Holy Spirit and conduct affecting the Spirit's availability as the essential power in the saint. In I. Thessalonians 5:19 is "Quench not the Spirit". Moffett renders it "never quench the fire of the Spirit". This recognizes fire as the element specially involved. This item closes a list of qualities essential in the disciples of Christ. Observe them: "Warn the unruly, comfort the feeble minded, support the weak, be patient toward all, rejoice evermore, give thanks in everything, quench not the Spirit, despise not prophesyings, prove all things, hold fast that which is good, abstain from all appearance [form or kind] of evil, pray for us, greet the brethren". Central in this very searching list is "quench not the Spirit". What does quench here mean? It is the figure of a light which may be extinguished, leaving darkness. Possibly Paul here was thinking of the tongues of fire at Pentecost; with application first probably to "prophesying", preaching and teaching in the Church, but fairly expanded to the whole religious service. Everywhere, for everyone, the Spirit is the power for effectiveness in the propagation of the truth of Christ.

The second passage for use in this connection is Ephesians 4:30, "Grieve not the Holy Spirit of God in whom you have been sealed for the day of redemption". Here again the reference to the Spirit is preceded and succeeded by lists of Christian qualities without which the claim to have such cannot be maintained fully, if at all. Glance at these just before and just after the reference to the Holy Spirit. Before it are: "Cut off the old man, corrupt according to deceitful lusts, and put on the new man, be renewed in the spirit of your mind; put away lying because you are members one of another, and grieve not the Holy Spirit of God by which you are sealed unto

the day of redemption". Then follows: "Put away all bitterness, anger, clamor, evil speaking, and be kind to one another, tender-hearted, forgiving one another, as God for Christ's sake has forgiven you", and so on. The key word here differs from that in the above paragraph, and the difference is important. To quench a flame and to grieve a heart are quite different. The former relates to the effectiveness of the Spirit in saving and illuminating, but the present word refers to an experience in the Holy Spirit Himself, and specifically in His relation of fellowship with the Christian. When these two are combined they reveal not only a deep shadow of failure in the work, but also a dark cloud of sorrow, in God the Holy Spirit Himself.

Two other passages of Scripture may be fitly added, as they lay a golden crown on the Christian life, viewing it as the temple, sanctuary, of the Holy Spirit. The first one is Ephesians 2:19-22. It sees the Christian life, collectively or individually, as the residence of God the Holy Spirit. He lives in them. He is no transient visitor but a permanent resident, and His sanctity is imparted to them. The second scripture is in First Corinthians 3:16. It is similar substantially, but seems more to emphasize the sanctity of those in whom the Spirit dwells. "If any one destroys God's temple God will destroy him; for the temple of God is holy, which you are".

The record of the outreach of the power of God through men following the final departure of Jesus from human associations, as this record appears in the Acts of the Apostles, shows the same presence and indwelling of the Holy Spirit. The waiting company of apostles and disciples were filled with Him in a remarkable demonstration of illumination and power, especially in the miraculous gift of tongues enabling them to communicate with many nationalities. Ananias lied to the Holy Spirit. Stephen was filled with the Holy Spirit when he

saw the heavens opened. Some believers who had not heard that any Holy Spirit existed were informed and then He "fell on them" and many were baptized. Saul recovered his sight when Ananias explained to him, and was filled with the Holy Spirit. While Peter was speaking to Cornelius and others the Holy Spirit "fell on all of them". Paul was sent on his first missionary tour by the Holy Spirit. As Paul was filled with the Holy Spirit he was able to detect the evil spirit of Elymas. When Paul and Barnabas were driven away on one occasion, "as for the disciples, they were continually filled with joy and with the Holy Spirit". Peter's report to leaders in Jerusalem of the gift of the Holy Spirit to Gentile believers silenced their opposition. The Holy Spirit interfered with Paul's plan by changing it. Paul's crucial question to the people who knew only the baptism of John, was "Did you receive the Holy Spirit when you believed"? After the statement of some sayings of Jesus before His departure, the word "Father" in application to God does not appear in the Acts of the Apostles.

Two supreme events illuminate the revelation of God after the death of Jesus, His resurrection and the coming of the Holy Spirit. The first focalized the whole preceding course of preparation and the second predicted and empowered the whole subsequent course of the spiritual manifestation of God to the end of the age which it introduced. As Jesus brought into the world all of God manifesting Himself as Redeemer, so the Holy Spirit brought into the world all of God as Power for making effectual the grace of God among men. As God the Creator manifested Himself in oration and the God of grace manifested Himself in Jesus, moving among men as one of them; so God the Holy Spirit manifests Himself in the inner self of humanity, in regeneration, sanctification and utilization, and in power for the progress and consummation of the sublime design of God in hu-

manity. God who is essentially invisible to men showed Himself to them as Creator in the material worlds; a manifestation only the alphabet of which has yet been seen by men, but the volume of which will probably continue to unroll through ages to come. God the Son not only visualized God in Jesus, but continues the unfolding this fellowship in the place He has gone to prepare in the skies beyond the present glimpses of our astronomy. God the Holy Spirit, dwelling in the spirits of men as intimately as men's spirits dwell in their bodies, or more so, is enthroned in every human being born from above, of the Holy Spirit, who works in them and through them the sublime spiritual purposes of his grace. The coming of the Holy Spirit, then, was not the trickling remnants of what had gone before in divine manifestations, but it was the flood tide of those manifestations.

Ample provision having been made of power in the Holy Spirit, a very condensed statement is made of the conviction of the world. (John 16:8-11.) This statement condenses into three clauses the whole mission of the Holy Spirit to the world, through the disciples, chiefly if not exclusively. He will convict the world of sin, righteousness and judgment: "Of sin because they do not believe in Me". This shows all sin in all relations viewed as involved in the one fundamental, fatal sin of not believing in Jesus. That is, no matter what righteousness men may have according to lower standards, they all are rejected in the final judgment. "Of righteousness, because I go to my Father and you see me no more". That is to say that the righteousness wrought out and established by Jesus is the only basis on which the Holy Spirit will act in dealing with the world. "Of judgment because the prince of this world has been judged". Satan has been judged and condemned, and that judgment and condemnation carry on in application to all the judgments of men. These three thunderbolts, as terrible as they

are terse, sweep away all the "righteousness" of the world. Such is the basis on which the Holy Spirit operates. Human criticism here is folly and human antagonism is disaster and destruction.

The phrase "filled with the Holy Spirit" or "full of the Spirit" appears occasionally in the Scriptures. It usually has a specific meaning in which the Spirit is in one for guidance or power or both. This is not precisely Pentecost. That epochal event consisted of the first impartation to men and women of God the Holy Spirit as the permanent director of the believers in Jesus for all time. In a real sense every regenerate person is filled with the Holy Spirit all the time, but practically the Spirit is active in Him as that activity is needed for directing and empowering according to the need of each situation. The effects resulting may or may not be spectacular either to the actor or the observer of his action. The key to the mystery involved is in the control of the Spirit. He may not have any extraordinary sensations physical or mental, while he goes on doing his duty as is appears to him, the Spirit acting through all the processes and powers of the obedient where they are adequate and reinforcing them as needed.

At Pentecost the Holy Spirit at once released the waiting disciples to move in the way fitted to the situation. They went out to proclaim the resurrection of the Master in the enthusiasm imparted by that event now illuminated by the Pentecost. They had waited obediently to the word of the Lord and now they moved in the same spirit. If they had gone before the divine signal appeared, or had dallied or been diverted by any influence later, the power with which they shook Jerusalem would not have been theirs.

As it was with them so it is with us. Whoever thoroughly devotes himself to doing day by day, and all of every day, precisely what is assigned him by the Holy

Spirit, will have all of the divine guidance and power that he needs. If he halts or strays, if he questions or quibbles, the fellowship of the indwelling Spirit is forfeited, however much or little he may fail to apprehend or appreciate this fact or its consequences. The one supreme thing for every disciple of Christ to do is the same essentially as those who saw and felt the first impact of the Holy Spirit on men did. Multitudes of situations exist in which and equipments with which the people of God can work together with God in the sublime enterprise for which the Holy Spirit came. That enterprise was to proclaim to the lost world the salvation in Christ in all its completeness of provision and graciousness of bestowal.

Does the Bible Contain Humor?

By Frank James Mallett, Ph.D., Chapel Hill, N. C.

It is just possible that some may think the title of this article approaches dangerously near the border-land of irreverence for the Holy Scriptures. But no one need lift hands of pious horror, for no irreverence is intended. On reflection it will appear to the unprejudiced that the Bible treats not only of the momentous themes pertaining to man's destiny, but that these same Scriptures are rich in their delineation of human life and character,— of life in its many-sidedness,— its "accords" and "discords,"—and these would make any literature the possessor of the elements of wit and humor.

It is not within our province here to emphasize the Bible's "*chief things*," but rather to mention briefly what we may be permitted to style its subordinate things, looking at the sacred writings as literature.

The Bible has been justly called "the painter's book" because the artist has drawn from its pages the noblest conceptions and the most exalted subjects.

It might be called also "the poet's book," for have not the Holy Scriptures inspired the song of "the immortals?" Milton found in the Pentateuch his "*Paradise Lost*," and the other poets have likewise drank deeply of its truth and beauty. In a word, literary men of all beliefs and of no belief, have frankly admitted, like Ruskin, "their indebtedness" to the Bible. Matthew Arnold could not be censured for reading the New Testament in the original for "style", and the man who reverently studies the Holy Scriptures for things new and old will do himself no harm, even if he disregards the ancient prejudices, and looks for irony, ridicule, invective, and good natured banter, which in spite of the "ignoring method" of certain commentators, are most assuredly found in the word of God.

The Scriptures were not primarily "inspired" to *amuse* men, but to guide their feet into the way of peace. Almost every page contains the sublimest truth, couched in the most striking language, impregnated with the most affecting pathos, but those parts dealing with real human life cannot be expunged or ignored, and these in their truthful delineations necessarily contain what we may call—even with bated breath—Wit and Humor.

All literature that has exerted a lasting influence upon mankind has contained these essential elements, and the Bible is no exception to the rule. Diligent and dispassionate research, without traditional bias, or prejudice, will reveal again and again in both Testaments these "touches of nature that make the whole world kin." In other words, we may find therein pointed proverb, repartee, irony, and ridicule, occasionally interspersed with some "peculiar situation," that, even at this distance, provokes not hilarious laughter, but the quiet smile.

These are days of acknowledged non-Bible-reading, and all sorts and conditions of Christians profess to deplore it. Why should these same Scriptures sink in the estimation of the unchurched populace, and also in that of the Christian public who need Bible-study nearly as much as the non-professor? Can it be wrong in *any* case for men to "search" the Scriptures, even if it is for "the least" of the things this treasury contains? Must not all study of the word of God be fraught with *some* good?

It must then be acknowledged that it is both legitimate and wise to study the Bible for its poetry, its biography, its pathos, its language, its high ideals; and it cannot be wrong to search it for these humorous elements, of which we reverently speak.

In a pregnant sentence LeStrange says, speaking of the history of humor: "Samson is the first character in the records of antiquity who seems to have had anything quaint or droll about him." As one studies his romantic

life, he gathers that Samson was indeed a rough and rugged jester—clumsy, but ever truly "fond of a joke," especially a joke in the concrete—a practical joke. We can almost hear his boisterous and triumphant laugh down the ages, as, after having given his riddles, and after having vanquished his foes, he says, brandishing his peculiar weapon: "With the jaw-bone of an ass have I slain a thousand men."

Who can, without amusement, imagine the scene described in the Book of Numbers, of Balaam, the prophet of Midian, who got into an altercation with his own brute beast, and was made to appear "small" and utterly wrong in the whole matter? Even Dr. Chalmers, who ever refrained from humor in the pulpit, (although he enjoyed it outside) was compelled, when preaching, speaking on this Scripture, to remark that God did not employ an ass often, at least not when He could *get something better.*

Who can read of the great Elijah at Carmel and not perceive the irony and sarcasm he heaped upon the maddened prophets of Baal? The narrative is so well told that it could not be improved upon. "And they took the bullock which was given them, and they dressed it, and called on the name of Baal, from morning even until noon, saying: 'Oh Baal, hear us.' But there was no voice, nor any that answered, and they leaped upon the altar which they had made. And it came to pass at noon, that Elijah *mocked* them, and said: 'Cry aloud, *for he is a god;* either he is talking, or he is pursuing, or he is on a journey, or *peradventure he sleepeth,* and must be awaked!'"

The Old Testament Scriptures *abound* in this sort of ridicule. With this handy weapon the men of God attacked ruthlessly the sins and follies of their time,—and to some purpose. Where can you find a more effective method of attacking idol worship, or the worship of false

gods, than in the description given by the Psalmist, who, describing them in detail, says: "They have mouths and speak not, eyes have they and see not. They have ears and hear not. Noses have they and smell not. They have hands and handle not. Feet have they and walk not, neither speak they through their throat." He then adds a "home thrust" and says: "They that made them (the idols) are like unto them,"—block-heads, fools.

The greater prophets also employed ridicule in their "message," and constantly warned and rebuked men with all authority, frequently exposing fallacies, and riddling their opponents' flimsy arguments with wit and logic.

The inquiring and wide-awake Bible student will find pleasure and profit in classifying the various elements that make up the wit and humor of the sacred volume. The Book of Proverbs alone, with this end in view, will well repay careful study, for nowhere can we find more pungent, telling epigrammatic sayings, pointed with dry humor, than in King Solomon's writings. He attacks in his day, what the wit has ever found it his chief business to attack, the sins of the age. He rebukes the false and evil fashions and beliefs of men who hide and cloak their wrong doings. To-day the scold, the fool, the idler, the drunkard, and the babbler, or tale-bearer can "hear of something,—to his advantage" by taking heed to the wise and sometimes witty, or at least humorous, sayings of the great man, Solomon.

Of the Holy Bible we may say:

"If thou are merry, here are airs.
If melancholy, here are prayers.
If studious, here are those things writ
Which may deserve thy ablest wit."

In this somewhat brief and imperfect discussion of the humor of the Old Testament we have not attempted to express fully our opinion as to the queries that have

at times been put to thinkers regarding humor in the future state, nor whether there is a sense of humor in God. Charles Kingsley in a letter written in 1857 to Rev. George Henslowe, who had written to him as to the possibility of a sense of humor in God, says, in part: "I cannot see how your notions can be gainsaid save by those who have a lurking belief that God is the devil, after all . . . . . The matter presents itself to me thus: I see humor in animals, e.g., a crab, a monkey, a parrot. I don't find this the result of a low organization. Well, there the fact is; if I see it, God must see it also, or I must have more insight than God into God's own work. Then comes a deeper question. God sees it; but is He affected by it?"

These are matters for individual opinion, and need not concern us here except so far as they may aid us in our efforts of inquiry into the popular notions concerning the character of our Lord in this regard, and to test some of those, to us, erroneous notions in the light of the gospel narratives.

Knowing what we know of our Lord and His beneficent work, is it likely that He who won the hearts of the little children,—coy, and shy as they often are,—could do so without a smile? Are we to believe that at the marriage feast in Cana, He, the honored guest, was the only serious person present? Nay! let us rather imagine Him *adding to*, not *repressing*, the mirth of the other guests, shedding abroad the bright rays of "sweetness and light" with gesture and smile, filling not only their wine pots, but their *hearts* also, with good cheer and innocent mirth.

The gospels reveal the Lord's wonderful *insight*,—His unerring analysis "of what was in man." He read their thoughts,—their inmost souls,—like the page of an open book. He saw men's motives. He could easily detect imposture, hypocrisy, and fraud, in the necessary

process of "saving" men. He, of all men, had to tear off the mask that they assumed in trying to hide their wrong-doing, or palliate their sins. In doing this our Lord most assuredly employed ridicule and irony. To the Samaritan woman He said: "Go call thy husband, and come hither." The woman's artful reply shows she felt the stinging "insight," the veiled ridicule that *she* should attempt to deceive *Him,* the Prophet—the Lord.

The traditional enemies of our Lord were constantly trying to "entangle Him in His talk," and how did He successfully meet their cleverly conceived assaults? With repartee, if the definition be correct that "repartee is the dexterous leap of thought by which the mind escapes from a seemingly hopeless dilemma." Think of the dilemma into which He placed the chief priests, when, having come to Him with a difficult question, "By what authority doest thou these things?" He instantly replied, "I will also ask of you one question, and answer me,—the baptism of John, was it from heaven or of men?" That silenced them. Over and over again He silenced them in similar fashion; so much so that we read "from that time durst no man ask Him any more questions." The lesson we learn from this phase of our Lord's dealings with men is this, that He employed *all* the powers with which He was endowed in the defense of the truth which He was sent into the world to embody and proclaim. *His* attitude and example is our justification for claiming for all *our* powers due and proper recognition, not daring to suppress any one. *Him* we must imitate and follow. His methods, including the ironical, should be ours, and, further, His public methods stand forever as *the* example in presenting His message to men. Some such estimate as this must have led the Apostles to employ invective irony and ridicule, in *their* public teaching, for we find in the writings of St. Paul to the Galatians *the pun,* (see Gal. V:12) and *irony,* in address-

ing the Greeks or Jews. In his epistle to the Corinthians, to those that are "puffed up," he says, ironically: "Now ye are full, now ye are rich; ye have reigned as *kings* without us, and I would that ye *did* reign,—*we* are fools for Christ's sake, but *ye* are *wise*. In Christ *we* are *weak*, but *ye* are *strong;* ye are honorable, but we are despised." Other examples might be quoted, not only from St. Paul's writings, but from those of the other Apostles' reported words or writings.

St. Paul possessed the mental and spiritual qualities that have given him "imperishableness." He is one of the most interesting characters in history, the embodiment of Christian manhood, possessing the sublimest purity, the loftiest devotion, and certainly no man ever accomplished so much for the Christian church. Who shall say how much of this was due to the exercise of those great powers that were made more resplendent by the bright rays of wit?

A careful study of the sacred Scriptures will convince the candid reader that the prophets, apostles, and teachers were men of keen perception and humor, which, according to the customs and ideals of their times, were employed in refuting and vanquishing the enemies of the faith, and it, follows, therefore, that the witty minister of to-day is in good, catholic company, and withal has for his comfort the most certain warrant of Holy Scripture.

Let us listen to the great Augustine who says: "Who would say that truth ought to stand disarmed against falsehood or that the enemies of the faith shall be at liberty to frighten the faithful with hard words, or jeer at them *with lively sallies of wit* while the Christians ought *never to write except with a coldness of style* enough to set the reader asleep?"

The good saint exhorts us who seek to diffuse "the faith once delivered" to employ wit and humor, ridicule, invective, repartee, pleasantry, in the service.

The Tap Root of the Missionary Enterprise.

By W. R. Cullom, Th.D., D.D., Head of Department of Religion Wake Forest College,

Commencement Address, May 5, 1930.

There are two conceptions of that enterprise which Jesus called "The Kingdom of God". One may be characterized as the *mechanical;* the other as the *vital.* One would stress organization and machinery; the other would stress life and development. The one thinks of the enterprise more or less as social service; the other thinks of it as a channel for carrying to the world the manifold grace of God in Christ. In the history of Christianity the first has probably been used most successfullly in the work of the Roman church and her imitators; the second is the method of the true evangelical in whatever church or whatever time he may be found. In trying to emphasize what I am calling the *tap root of the missionary enterprise,* you will, of course, understand that I have in mind the vital rather than the mechanical concept of this holy task. The Kingdom of God as I see it is an organism rather than an organization. It is to come by means of a spiritual process and not as a carnal achievement. It is the work of a risen, ever-living Saviour working through those who are in vital fellowship with Him by faith. It is the work of God expressing Himself through men. If my word before this great Seminary today can be used of God to emphasize and reinforce what I know has been its attitude throughout its history on this most important matter I shall be more than glad. I shall feel that I have also made a contribution to what is, in my judgment, the greatest need of Christendom in general and of Southern Baptists in particular in this day of fearful crisis.

When you look at the wording of my subject you will see at once that it is a simple figure of speech. Surely

there is nothing new in this. Throughout the history of God's revelation of Himself and of His purposes and plans for men and for the world, He has used figures of speech. At one time it is a river of water of life; at other times it's a tree, a vine, a building, an army, a city, a field, the human body, etc. My figure is that of a tree, and what is perhaps the most essential part of the tree, viz., *the tap root.* This is the part of the tree that links it to mother earth. It is through this tap root that the life forces that course through the earth are gathered up, concentrated, transformed into their God-ordained nature for that particular tree, and set to work in their marvelous task of making fiber, and leaf, and blossom, and fruit. Let me call your attention to two or three Scriptures in this connection. In the first Psalm (v. 3) we read of the Godly man, "He shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper." In our Lord's wonderfully beautiful and tender farewell discourse, He says: "I am the true vine and my Father is the husband-man. Every branch in me that beareth not fruit, he taketh it away: and every branch cannot bear fruit of itself except it abide in the vine; so neither can ye except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing" (Jno. 1:1-5) In Paul's Epistle to the Romans (6:5), he says, "If we have become united with the likeness of his death, we shall be with that of his resurrection also." The word "united" that Paul uses here is a very interesting one. It carries with it the idea of *grafting.* You know, of course, what grafting is. A switch from one tree is let into the stock of another tree, and the point at which the two are joined is covered over with paraffin to shut out the air. The little thing is planted in the soil and left alone for nature

to do its work. Soon the two grow together in such a way as to become literally and truly one tree. So says the Apostle, "If we have become united with the likeness of his death, we shall be with that of his resurrection also."

When we come to apply these Scripture statements to my theme for today some one may be inclined to call me a mystic. If so, I shall at once confess to the charge. I will do more than confess; I will boast that I am proud of the goodly company in which you place me. The Apostle Paul was a mystic; the beloved John was above all else a mystic; Augustine was a mystic; Francis of Assisi was a mystic; George Fox was a mystic; and even John Wesley, with all his marvelous power of organization, was a mystic; the great hymn writers from David and his choir leaders to Isaac Watts, Charles Wesley and those of more recent days have all been mystics. I believe that I would be entirely sustained by the facts, moreover, if I were to say that no one of these men would have been heard of in Christian history had it not been for his mystic touch with God. All their efforts would have been as powerless and as fruitless as were Ezekiel's wheels without the Spirit within them. In saying these simple things about the mystic, I have given you my thesis as to the tap root of the missionary enterprise. It is this: that the most real of all the realities about us at this moment or at any moment is God, the Eternal God. Our Lord bore testimony to this fact when He said to the Samaritan woman "the hour cometh when neither in this mountain, nor in Jerusalem, shall ye worship the Father . . . God is spirit: and they that worship Him must worship in spirit and in truth" (Jno. 4:21, 24). Paul bore witness to the same fact when he stood in the intellectual capital of the world and taught the Greeks the real significance of their own poetry which said that men are the offspring of God and that "in Him we live, and move, and have our being" (Acts 17:28). In his Higher

Pantheism Lord Tennyson was giving expression to good religion as well as good poetry when he said: "Nearer is He than breathing, closer than hands and feet." When and where the soul touches God in Christ by faith, there you have the fountain head, or, to change the figure, the tap root of the missionary enterprise. And, without this soul-touch with God in Christ, there is, and there can be, no such thing as a missionary enterprise. Referring again to our Lord's conversation with the Samaritan woman, you will recall that He said to her, dealing with this same matter of the soul's vital touch with God, "the water that I shall give him shall become in him a well (or fountain) of water springing up unto eternal life" (Jno. 4:14). As soon as this woman felt the vital impact of Jesus' word and spirit on her soul she became a most effective missionary. To put it in John's own words: "And from that city many of the Samaritans believed on Him because of the word of the woman, who testified. He told me all things that ever I did" (Jno. 4:39). And when they came and saw Him for themselves they said, "Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world" (Jno. 4:42). A casual examination of the New Testament spirit and method will convince any one, I believe, that the work of this Samaritan woman is a typical instance of the way the Kingdom was spread in that day. The watchword of that greatest of the missionary tracts (The Book of Acts) is this: "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8). If I read history correctly, real progress in spreading the Kingdom has been commensurate with the Church's fidelity in adhering to this elementary principle. When Christ said to Peter, "Upon this rock I will build my church", he was not referring

to Simon Peter as a mere man; nor was he referring to Peter's great confession detached from the man. He was referring to the confession as incarnated in the man—a man who had in him more than "flesh and blood" had revealed to him. It was a man into whose soul had flashed the "light of life" from the "Father in heaven". It was, is, and ever shall be that upon such souls as these our Lord will build his Church—souls that have come into vital touch with God in Christ by faith. In this way the real spiritual body of Christ was born on the day of Pentecost. The vital fact of that day was that men who were weak and thoroughly powerless as they faced the task that their Master had assigned them, viz., the conquest of the "uttermost parts of the earth", became equally thoroughly conscious of their strength and adequacy for any trial, any task, any challenge that might arise before them. What was it that produced this marvelous change? Surely, it was nothing else than that they were now in conscious fellowship with Him who had triumphed over death and the grave. They were linked with a risen, living Saviour by faith—a faith that became for them the tap root which drew from the infinite resources of the eternal God Himself. They were in possession of that same secret that brought to the greatest missionary of the ages the assurance that He could 'do all things through Christ that strengthened him'.

As these men moved out into a hostile world, with no organization, no great names to back them, they realized in their experiences literally the assurance of Jesus that greater works than He was doing should they do because He had gone to the Father (John 14:12). Their conquest was a double one. On the one hand, in Judaism, they went against one of the most formidable organizations of ceremonial, ritualistic religion that the world ever saw; and on the other hand, in the Roman Empire, they went against the most gigantic aggregation of pure paganism

that mankind had ever known. The achievement of early Christianity in meeting these two opposing forces constitutes a miracle beside which any of those recorded in the New Testament, the Resurrection of our Lord excepted, appears as a mole hill beside a mountain. Surely, no one can follow the story of such an achievement and doubt for a moment that the source of its strength was none other than that reservoir of love and grace which is hidden away in the heart of the Eternal God Himself. Is that reservoir exhausted? Or, is it still full and even pressing its walls, ready to flow out afresh to a needy world; and only waiting to be tapped by our faith?

Observations as to the Present.

Let us now turn our gaze away from the early Christian movement for a moment, and observe a few things with reference to our present situation.

1. We are confronted today by a situation that is as much more difficult than that which confronted the first Christians as our horizon is bigger than theirs. I doubt whether most of us have been brought to appreciate the tremendous significance of the present issue. Perhaps one of the most able and most serious efforts at diagnosis of this situation is to be found in a book written by the brilliant Editor of the *New York World*. In this book Mr. Lippman is evidently oppressed by the complete break with the traditional standards of conduct. Two features differentiate this break from similar breaks in the past: (1) *Its radical nature.* It goes to the very root of things and establishes a dilemma between the materialistic and the spiritual view of a human being that puts a man in a place where it is "either, or". There is no middle ground. (2) The *rapidity* with which the changes are being made. In former times, there was opportunity to make readjustments as things proceeded.

Not so now. The wrench is as violent and as sudden as it is radical. Mr. Lippman says, "It is my thesis that because the acids of modernity have dissolved the adjustments of the ancestral order, there exists today on a scale never before experienced by mankind, and of an urgency without a parallel, the need for that philosophy of life of which the insight of high religion is a prophecy." He says further, "This sense of *unreality* is, I believe, due directly to the wide-spread loss of genuine belief in the premises of popular religion. Virtue is a product of human experience, men acquired their knowledge of the value of courage, honor, temperance, veracity, faithfulness and love because these qualities were necessary to their survival and to the attainment of happiness." Such humanism cannot be met by our dogmas, however true they may be; it cannot be met by logic, however strong and faultless its premises may be; it cannot be met by a hear-say faith, however loud its proclamation may be. It can be met only by a testimony that brings to men's hearts and lives an assurance that it is in fellowship with Eternal Reality.

One of the most recent attempts to measure our present-day situation from the missionary point of view was the Conference on the Mount of Olives in March, 1928. Dr. Basil Mathews gives a sort of summary coming from this conference on the point in question. He asks, "Has there ever been any hour in the long story of Christendom when, not in one place, but everywhere and simultaneously, so terrific a series of assaults, above ground and from beneath, frontal and from flank, have attacked at once the citadel of the Faith and its garrison? Alongside these attacks when has so clamant a world of new needs made such new demands on the service of the Christian community?

"Here is a bare catalog of some of these forces and needs. The shattering impact of the war; the emergence

of great new pretenders to the control of life, such as Bolshevism and Fascism; the universal growth of a support of relativism; and, in particular, the breakdown in the belief of reality and authority in the sphere of morals, especially in those areas that lie at the root of Christian ideas of personality and of home; the debate on Western civilization with its consequent derogation of the whole status of the Christian faith with which that civilization has been bound up; the coincident upheavel of vehement racial and national demands for self-determination on every continent; the whole movement for a larger freedom in which woman can develop her personality and serve her age; the tidal flow of secular mechanistic civilization across the whole world; the coincident frenzied pursuit of pleasure and of prosperity as the chief aim of man; the accompanying spread of modern industrial conditions into Asia and Africa, with disastrous results of its uncontrolled effects among the unexhaustible multitudes of unorganized cheap labor, especially of children and women; the exploitation of primitive peoples; the dangers of syncretism in religion with its lifeless mosaic of fragments of truth; and at the root of it all, a simultaneous and dangerous attack on the perception of personality which Christianity holds and practices, attacks from different sides, from dogmatic physical psychology and from philosophy, as well as from the mass-conceptions of Bolshevik communism and of mechanistic capitalism. The mountain-range of problems thus presented to contemporary Christianity is inescapable and fills the whole horizon. Any world faith must either face and surmount them or resign its place." Am I not, then, thoroughly justified in the claim that the situation which confronts us today is the most difficult that Christendom has yet been called on to face? And what are we doing to meet the challenge?

2. Following the World War, Christendom put forth

many sporadic and more or less spasmodic efforts to capture the world of Christ. There was the great Inter-Church world movement; there was the Seventy-five Million Campaign among Southern Baptists; there were similar campaigns among the Presbyterians, the Methodists, the Disciples and about all the rest. On all of these campaigns our God seems to have looked down and said to us, "The Kingdom of God cometh not with observation." "It is not by might, nor by power, but by My Spirit, saith the Lord." Surely, it is time for God's people to lay aside all man-made plans, confess them as failures, come back to Him, and, with a vision and the burden of this generation on their hearts, inquire of Him what we shall do and how we shall do it?

3. The Christian centuries bear abundant testimony that when God's people become thoroughly conscious of failure in every other direction, turn to Him in humility, and with earnest purpose to find and follow His will, they have never been disappointed. On the contrary, the fountains of the great deep have been broken up, and streams of life and power have flowed forth for the healing of the nations. As testimony of this, witness the fruits that came from the work of Jacob Spener and his prayer group; witness the outcome from the Herrnhut group; observe what followed from the efforts of the Holy Club at Oxford; note the consequences of the Haystack Prayer-meeting; look at the work of the China Inland Mission, and of the Salvation Army. Nor do we have to confine ourselves to the past. Look at the present-day Kingdom of God Movement in Japan led by Mr. Kagawa; look at the work of Dr. E. Stanley Jones in India, in South America, and even in the great cities of our own land when they can get him. In reporting the recent Nottingham meeting of the Free Church Council in England, Dr. Frederick C. Spurr, of Birmingham, makes striking reference to a remarkable hour in that meeting. It is in the

account of an address by Mrs. Rountree Clifford. Nothing that I could say could approach the beautiful description given by Dr. Spurr himself. Here it is: "It is as unreportable as is an atmosphere impregnated with a delicate perfume. There stood before us a woman who has wrought a miracle in the East End of London, and, with sublime unconsciousness, she disclosed the secret of that remarkable work. When a girl she had a mystical vision of Jesus which changed her life and imparted to her that urge which later found expression in those greater works which she believed Christ meant His church to produce. As she told us of that experience the whole assembly felt its heart strangely moved. We knew that we were in the presence of a reality which defied all words as vehicles for expressing it. When my own eyes were cleared I looked around and found that the eyes of many others had been as dimmed with tears as mine had been." Why will not God's people as a whole arise from their lethargy, their impotence, their indifference, their failure, their humiliation, their shame and let their God do what He has so often done before—turn their shameful defeat into a more glorious triumph, and change what might become a most poignant wail of lamentation into a corresponding glorious shout of victory? Surely "The Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear" (Isa. 59:1). In a little book by Dr. Harry Emerson Fosdick, *The Meaning of Faith,* I find this story: "In one of the tidal rivers of New York, the building of a bridge was interrupted by a derelic sunk in the river's bottom. Divers put chains about the obstacle and all day long the engineer directed the maneuvering of tugs as they puffed and pulled in vain endeavor to dislodge the hulk. Then a young student, fresh from the technical school, asked for the privilege of trying, and from the vexed, impatient chief, obtained his wish. "What will *you* do with it?" the engineer inquired. "The

flat boats in which we brought the granite from Vermont", the young man answered. So when the tide was out, the flat boats were fastened to the derelict. The Atlantic began to come in; its mighty shoulders underneath the boats lifted—lifted until the derelict had to come. The youth had harnessed infinite energy to the task. To the consciousness of such resource in the spiritual world Christ has introduced His people. They have meant not formula but fact, not technicality but experience, when they have called Him Saviour."

4. When Christ's people shall give themselves to Him with such abandon that He can give Himself to them without measure we shall see a missionary movement in the earth that will not be dependent on money, or organization, or human wisdom, or numbers, or noise, or show. It will be a movement that springs out of the depths of God's love and grace; will find fitting channels in the consecrated personalities through which it can flow out to the thirsty souls of men everywhere; it will cause these souls in turn, to become fountains of blessing wherever they are placed. "The good seed are the children of the Kingdom" (Matt. 13:38). This, it seems to me, is the kind of mission enterprise that the world needs. And this will come to pass only when a sufficient number shall become "united" (grafted) with Christ "in the likeness of His death", to the end that they become united with Him also "in the likeness of His resurrection". Without some such movement, we shall find ourselves in the plight of the man who ordered a mortgaged horse to be brought in for debt. The man who had been using the horse reported that there were ten reasons why the animal could not be brought. The first of these reasons was that the horse was dead. "That will do," said the man, "you need not furnish the other nine". With all reverence may I quote one of our Lord's significant sayings at this point? It is this: "He that hath ears let him

hear!'' It is not yet too late. If Southern Baptists will give themselves to their Lord in some such way as I am here trying to suggest, we shall see the Kingdom coming into the earth as naturally as the leaven leavens the lump, and as simply as the corn bears first the blade, then the stalk, and then the full corn on the stalk. When God can work in and through His people after this fashion, we shall then begin to see the knowledge of the glory of the Lord to cover the earth as the waters cover the sea. But, if we would see the glory of God come in this way, we must cultivate that personal fellowship with God in Christ that will enable us to say once more with that greatest of all missionaries, ''I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me.'' (Gal. 2:20.) This is the tap root of the missionary enterprise.

5. May I pause in closing to make an appeal to each of you men and women connected with this great school of the prophets? You will soon be scattered to the ends of the earth in the special work of Kingdom leadership. My appeal is that in your ministry in the local church you shall cultivate, nourish, stimulate and in every possible way seek to develop creative personalities. *Give attention to the tap root.* Don't allow yourselves to become bulletin boards for every organization under the sun, but rather preach the grace of God in Christ until the water that our Lord shall give to the people shall really and truly become so many fountains of water springing up unto Eternal Life. If our conventions and associations, moreover, in their annual meetings, would begin to give at least half their time to the cultivation of this same spirit to the end that the messengers from the churches might return to their respective constituencies with hearts overflowing with love to God and love for

men, you would soon see such an exhibition of divine energy working in and through God's children that men everywhere would come to know once more that God "is, and that He is the rewarder of them that diligently seek Him." When such a state of affairs shall obtain among Southern Baptists the agonizing restlessness and uncertainty among ministers and churches will be a thing of the past. Instead of depleted treasuries you will see literally "millions coming in for the Master." And then, what will be infinitely better, instead of our churches going on at a "poor dying rate", you will see realized amongst us that splendid vision of Isaiah: "the mountain of the Lord's house established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of Lord from Jerusalem" (Isa. 2:2-3). Then shall the Kingdom of God come in power and great glory. But let me remind you once more and finally that these things cannot and will not come of themselves; nor will they come in any haphazard way. They will come only as we shall be brought to cultivate the tap root of the missionary enterprise.

The Miracles of Christ, and Their Modern Denial.

By Frederic C. Spurr, D.D., Birmingham, England.

One of the outstanding controversies of modern times in the Protestant Churches concerns the question of the miracles of our Lord. It is alleged by many that a robust Christian faith is complicated and hampered by any compulsion to believe in the miracles, and that if this belief were abandoned, Christianity would be more acceptable to the modern mind. The event, so far, does not seem to have justified the prophecy, for many who have abandoned belief in the miracles have gone further and abandoned most of what may be properly described as Christian. The idea has got abroad that a man's choice lies between a wholehearted acceptance of the findings of modern science, or a belief in some legendary stories of the long ago which no rational person can accept. Never was there a profounder error. There is no such choice before us. But what is before us is the necessity of clearing our minds, both as to the findings of science, and the meaning of the miracles. And it is this which is the purpose of the present article.

They who are shy of accepting the story of the miracles of Christ appeal to science, which they declare, places miracle out of bounds. But is this true? Science has, unquestionably, revealed to us a Universe in which all sequences are orderly. Nowhere is there caprice. Everywhere law rules. Men believe in law, trust it, and act upon it. Everything is "natural". But when we speak of 'law' and 'Nature', what exactly do we mean? Do we mean that 'Nature' is the sum total of physical forces; that the Universe is a closed system operated mechanically; and that there is no room in the world for the exercise of powers other than physical or material?

If so, our conclusion is wholly unwarranted by the facts. Such a conception of Nature was held by a few Victorians, but it is now entirely discredited. A closer examination of the Universe has shown that 'Nature' is far richer and more complex than was formerly imagined. In the early days of scientific investigation the experiments of men was limited to phenomena and all that fell under the senses. But within the present Century a new Universe has disclosed itself, the Universe as seen by Oliver Lodge, Jeans, Eddington and Thomson, is as far in advance of that seen by Haeckel and Buchner as the telescope at Lick is in advance of the tube of Galileo. The discovery of Radium marked a new era in the man's understanding of things. Space is no longer conceived of as a vacuum. The Universe reveals itself as *living* and perpetually creative. It is pouring out continuously a stream of vital energy. Nothing in it is fatally fixed. All is capable of change. The rude dogmation of Ernst Haeckel no longer exists in the true world of science. Scientific men are the most modest of men. No man today confidently affirms that "in matter are all the potentialities of life". It is considered presumptious and offensive to make our present knowledge the measure of all that is to be known. Even concerning death men are not so confident as once they were. At what precise moment does the spirit leave the body?, and how long a time elapses before the final severance of the chord which binds the spirit to the flesh? And what exactly is the relation between suspended animation and death itself? The revision of the estimates is going on apace. Meanwhile, physical science has no right to raise its voice against any 'mighty works' wrought by an energy other than physical energy, if the record of such works can be shown to belong to the legitimate web of history. Moreover, its own conquests over nature should give it pause, and send it back to examine with new eyes, the mighty works of Christ. There is

nothing, therefore, on the side of science, which *a priori* closes the door upon the miracles of Christ.

Not only has man discovered a new Universe, he has, for the first time in his long history, newly discovered himself. Nothing is more remarkable than the rise to a place of first importance, of Psychology, together with an investigation into the mystery of our psychic forces. The revelations have been astonishing and epoch-making. Man has always known that while he is, in one sense, tied to matter; in another, and a very real sense, he is able to transcend it. He does this by his mind. He is conquering space by aircraft and radio. In the laboratory he combines two single elements, and of them creates a third. He introduces a new series of living things into a system that was formerly believed to be fixed. By his mind he obtains a conquest over matter, compelling it to obey him. But he has also discovered that disease can be overcome by mental methods as well as by the application of drugs and the use of the knife. In a word he has come to understand that mind and not matter, is supreme, even within the limited circumference of our planetary life. The new mental science therefore, has no right to protest against the record of the New Testament miracles attributed to our Lord. On the contrary it has the obligation to consider them afresh.

The point at which we have arrived is purely negative, so far as our main subject is concerned. The Christian would be far from satisfied if the entire world announced that no longer would it raise any objection to the possibility of Jesus having accomplished all that is attributed to Him. The world might easily accept the miracles as having occurred and yet be none the nearer to Christ. It might, as did the crowd in the Gospel story, and as do the Eddyites today, eat His bread, and refuse His teaching and His Lordship. To regard Christ as merely a worker of wonders, even though the mighty

works fell within the promise of 'law', is to miss the meaning of what He did. Before proceeding to the consideration of the miracles themselves, we are seeking to show that the attitude of those who reject the miracles on supposed scientific grounds, has no valid foundation. The newer study of the Universe and of man himself lends no support to popular unbelief. We may now advance a step and ask a pertinent question: *if the mind of man is able to use and to transcend the physical, within the limited sphere of the world, by what right do we deny to the Eternal Mind a like freedom?* Is the mind of man alone to be free while the Eternal Mind remains bound in the prison house of matter? If man, by virtue of his mind, can, in his own interests (and these not always the highest), change the direction of things and make matter his servant, what valid ground have we for saying that God cannot and *within the realm of law,* work in a similar way in order to procure a result in the interests of man's higher life?

Suppose that the old Deist idea of God as an "outsider" is thoroughly wrong, and that Jesus is right when He said "My Father *worketh right up to now*" (Moffatt) what difference would that make to our outlook upon the Universe? Suppose too, that Jesus is right when He speaks of God, not in terms of power, but in terms of Spirit, life, friendship and Fatherhood; what light would that throw upon the idea of miracle? Suppose further that the claim of Jesus to reveal God is really true, and that Jesus is One through whom God can express Himself perfectly as a Being who desires that man should become His true child, enter upon His Spiritual inheritance, and overflow with Divine life and love? Suppose this, and we should not be surprised at two things: first that the higher spiritual forces would flow freely through Him in order to heal and to redeem man; and second, that the lower physical forces would prove no obstacle to Him.

What we have "supposed" is what Christianity affirms about Christ. It declares Him to be the perfect Son of God: in full harmony with the Father; that He came to earth for man's full redemption—body, mind and spirit: that He received the Spirit "without measure" (John 3:34): that His mighty works were wrought in the "power of spirit" (Luke 4:16): that this power was superior to disease and conquered it: that it changed the direction of matter; that every miracle was wrought in the interests of human personality—to liberate and to complete it—and that all His mighty works were wrought 'within law', without the violation of law, *and as the revelation of a higher Spiritual law.* There is nothing improbable, therefore, in a Perfect being, *within the human order,* making use of a lower order for the purpose of achieving a result higher than could be achieved otherwise. Given a good God whose charity took a redemptive form, we should expect such a result to be attempted. And in Jesus, Christianity affirms that it really did happen. Coming still closer to the head of the question, we must now ask what is meant by "miracle". It is suggestive that the word disappears from the Revised Version (1881) of the New Testament. In its place three other words are used: namely "signs" (σημεῖα): that is, marks by which a person is identified: "powers" (δυνάμεις), that is, dynamic energies: "works" (ἔργα), that is, the deeds proper to a man. These words at once take us out of the realm of magic into that of human personality, and they clearly indicate that the "miracles" of Jesus were not mere marvels, but expressions of a perfect personality in deeds of exceptional power. These deeds are not detachable from Jesus. They are His sign: part of Himself, His marks of identity. They are entirely consistent with what He was and taught. They are related integrally to His whole revelation and Gospel. *He and His works stand or fall together.* The works cannot be

segregated and treated *in vacuo*. It is the solidarity of the worker and the works that is too frequently overlooked in the treatment, by some moderns, of our Lord's miracles.

Now *what was our Lord's own attitude towards His mighty works?* How would He regard them? It is fundamental to understand this. Three or four things emerge after a careful study of the Gospels.

(1) He appealed to them as "signs" of His Mission and as evidence that the Kingdom of God had really come amongst men (Matt. 12:28, John 5:36, etc.) No honest reading of the Gospels can omit this very clear fact.

(2) He never placed the primary emphasis upon them. On the contrary, He discouraged the mere seeking after signs (Mark 8:11,12). He refused to satisfy Herod's curiosity for a sign (Lu. 23:8). He often imposed silence upon the subjects of His mighty works (Matt. 8:4, 9:30, Matt. 7:36). He exposed the low motives of sign seekers (John 6:26). And He pointed out that men are not persuaded in that way if they reject higher evidence (Luke 16:31). And in fact His signs, while not denied, failed to convince His enemies who attributed His deeds to the devil (John 12:37, etc.)

(3) He placed the first emphasis on Spiritual insight and obedience. If men could not perceive God in common life they could not perceive Him anywhere (Matt. 16:1-4) Yet the tendency of men is to look for Him in the exceptional rather than in the ordinary: to see Him in the lightning and not in the light: in recovery from sickness and not in the ordinary gift of health: in a miraculous display from heaven, rather than in the slow leavening of the Kingdom; in startling answers to prayer rather than in the strength of soul which comes through waiting upon God.

(4) He insisted upon a Spiritual correspondence with God as a first necessity.—"If any man will to do His

will, He shall know" (John 7:17). The sign of God, He says, is within; a direct evidence of God that, nothing can disturb and which does not need the exceptional to render it valid. Christian life results from personal relations with Christ! Its reality is tested in experience. They who follow Him do not walk in darkness: they have the light of life, and they "find rest to their souls". They need no external miracle to convince them of this.

(5) Further, it is significant that Jesus never wrought a miracle for His own benefit. He refused, in the desert temptation, to take the way of the miraculous for Himself. In place of that He took the way of the Cross, and on the Cross, where miraculous help was denied Him, He trusted God and triumphed. And His disciples must tread that same way. This attitude of our Lord toward His mighty works gives us the right approach to their understanding. It puts them in their true setting. The first disciples were not drawn to Jesus by His miracles, but by the magnetism of His Person. The miracles came later, *after they had believed in Him.* And this order of approach to Christ still holds good. The looker on can never understand the mighty works of Christ. They who know Him in another way first of all are they who see the meaning of His wonderful signs and works. To the end of time Pharasees will never understand Him or them. They are morally incapable of doing so.

In this light alone can we fairly regard the miracles. Let us glance broadly at them.

(a) They are our integral part of the Gospel, and not a legendary addition to it. They do not wear the form of common legend. This becomes clearer when comparison is made between the so-called 'Apocryphal Gospels' (which the Church rejected) and the sober narratives of our Evangelists. The hypothesis of legend breaks down before the fact that the earliest tradition (St. Mark) contains most of "miracle", while the latest

Gospel (St. John) contains least. This does not fit in with the hypothesis of legend, which requires time for development and tends to increase with the passing of time. Besides, it is significant that the last of the Gospels (St. John) records the remarkable promise that "he also believeth in Me, the works that I do shall he do also, and greater" (John 14:12): a verse impossible if embedded in a legendary story of a unique wonder worker.

(b) The miracles are marked by severe economy. Comparatively few are recorded in detail. The majority are summed up in the cursory sentence "Many other signs Jesus did which are *not* written in this book" No command is ever offered upon the miracles. The reserve of the stories is their most remarkable quality.

(c) All the miracles have a spiritual setting. No 'mighty work' was a prodigy beginning and ending with itself. There is nothing in the Gospels to warrant the rather foolish remark of Matthew Arnold—"what evidence of authority would it be for a man to turn a pen into a penwiper before your eyes?" The answer is that the Gospels record nothing so stupid as that. Jesus related his signs to the forgiveness of sins, to a new ethical life, to fresh beginnings on the part of men and women who have sinned and failed. "Thy faith hath saved thee, go and sin no more—go in peace."

(d) Finally, the greatest miracle of all was Jesus Himself. If every 'sign' and 'mighty work' proved to be historically false or legendary, there would still be left the Person of Jesus, a miracle of purity, charity and complete humanity, inexplicable on any mere human showing.

The key to the miracles of Christ lies in His Person: who He was and what He came to do. It is a triple key, and it is supplied by Jesus Himself. He appears, first, as *the perfect medium of the highest Power.* The key

note to His life lies in two sentences "And Jesus returned in the power of the Spirit" (Luke 4:14). "I, by the finger of God cast out devils" (Luke 11:20). He claimed to be the medium of the Father's will and the Spirit's power (John 5:19, 5:30, 5:19, 9:4, 10:38, 14:10). And this power was liberated through prayer (John 11:41,42). Secondly, *He appears as the repairer of human damage.* The first note of His ministry was this: "to proclaim release to the captives, the recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18). Thirdly, He appears as the *Completer of human destiny.* "I am come that they might have life and have it in abundance" (John 10:10).

Here is the program of Christ, and if it be genuinely Divine, then His performances must match it. That is exactly what His "mighty works" disclose. In summary, the miracles reveal Jesus as the Master of physical forces, not in any magical way, but by the exercise of a spiritual power which transcended the common forces known to men—*transcended, not violated.* They reveal Him as Master of death and disease in virtue of that same power. The works of healing, in every case, repaired damage done to the human organism. They reveal Him also as the completer of human destiny by His gift of fuller life to men—life of the mind and life of the Spirit. In a word every mighty work wrought by Him was in the human interests; to liberate, to relieve, to console, to strengthen, to make life worth while. When the miracles are thus regarded, they cease to belong to the domain of magic and are discovered to belong to the realm of personality. Physical science can have no legitimate word to say against them, and Psychical science should bow in reverence before a revelation of perfect personality of which, at the best, it has but a dim and imperfect idea.

Modern men who stumble at the miracles of Christ are in conflict with Christ upon one fundamental point. They

accept the present world order as quite normal, and in the way of a natural evolution. So, for them, disease is something that cannot be avoided, although it may be minimized: premature deaths belong to the realm of "mystery": ignorance of God is due to defective education or to a necessaray quest, which involves an interim obscurity: while the physical order is supreme and represents the last word of "Law". Jesus did *not* accept the present order as normal. He set Himself against it and proposed in place of it the reign of the Kingdom of God: a new human order in which life should be domestic under the rule of the Heavenly Father, and man should be *one* with God, with Nature and with His fellow, no longer a victim of the inferior order, but a son in the superior order.

Moderns have also forgotten another thing, that our Lord meant His mighty works to be continued after His ascension. "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also, and greater works than these shall he do because I go to the Father" (John 14:12). It is idle to whittle down these solemn and challenging words and denude them of their force. We deny miracles because, in our hearts, we do not believe in Christ or His program of the Kingdom. We have regarded 'faith' as an intellectual act subject to the acid of changing scientific or philosophical thought, instead of practicing it as an act of courageous belief in an ever present God, who would do 'exceeding abundantly above all we ask or think', but who can do no mighty work because of our unbelief (Mark 6:5-6). This is no time for the decrying of miracles. It is the hour when we would seek them.

For the world has suffered itself to fall under the dominion of material forces which, like another Frankenstein, are squeezing their creators to death. The one God whom men at once worship and dread, is *force*: the

force of lethal weapons, the force of money, the force of public opinion, and their god is grinding them to powder and ruining their humanity. And the tragedy is that many who bear the name of Christ have succumbed to the worship of the popular idol and ceased to believe in the reality of spiritual power; or they hold to the ideals of Christ in some mystic and poetic way while they disbelieve in His power to break in upon the life of man and redeem it from its sin and the consequent disease, nervous disorders, discords and miseries of which life is full. Man is his own enemy. He is living on a low plane of life when he is meant to live on a high one and denies the reality of the higher plane. Not until he enters the Kingdom of God as a little child will his genuine prosperity begin. And he cannot do that apart from the Spirit which still, as in the ancient time, is mediated by Christ. A return to Christ means a return to the era of the Spirit and with that return the miracles will be repeated. It is not science nor psychology that compels men to question the miracles of Christ. It is their own unbelief—that and nothing more. When faith returns there will be no more questioning concerning the miracles. Until it does, men must continue to tread the way of thorns which the denial of Christ makes inevitable.

An Eminent Reformer Though Erasmian.

By J. A. Faulkner, Drew Theological Seminary, Madison, N. J.

Melanchthon was a greater scholar than Luther, a more competent theologian, a better man and rendered service to the Reformation as effective in its way, and he as well deserves honor as that mighty Lion. We must not think that the man of peace should have less respect than the man of war, the pale thin scholar who in lonely hours when others sleep treads the quiet valley of truth and seeks for wisdom as for hid treasures, less regard than the man of action. Both are fighting for God and man, though in different ways. Yet it is one of the ironies of history that this quiet and peaceloving Melanchthon, this timid student and professor, was called to fight continually for thirty years the battles of the Lord. He was in tumults oft.

In Bretten, near Carlsruhe, Baden, on the 16th of February, 1497, a child was born to George and Barbara Schwarzerd and they named him Philip, in honor of the elector of their province. His father was a maker of armor, and he did his work so well that he made armor even for the emperor of Germany. He was a pious man—a Catholic of course—faithful in his devotions, and he had the same gentle and peaceloving disposition as his son. His mother was a daughter of a mayor of the town, and was a pious frugal woman, an excellent housewife, who believed in keeping out of debt. One of her favorite proverbs was:

> Whoever spends more
> Than his plow can restore
> Will come to grief;
> Perhaps hang as a thief.

Her honesty and frugality is an example to us who are sometimes loose in the matter of debts. But Barbara

with all her frugality was generous to the poor and the church, and often said that almsgiving never makes anyone poorer. So far as I know the Germans in this country, they follow in the footsteps of Barbara Reuter Schwarzerd—they pay their debts, but the first thing they do when the money comes in is to take out the Lord's portion for the Lord. By the advice of his mother's father, mayor Reuter, Philip's education was entrusted to John Unger, who treated him as a son. It was an age when school life was brutal, and Luther at school had to find this out. But Philip's case was different, Unger was a kind man, and of him Philip said: "He made me a grammarian. He was an excellent man; he loved me as a son and I loved him as a father; and we shall soon, I hope, meet in heaven." When Philip was ten years of age his father died. When on a campaign under his elector he had drunk water from a poisoned well, which finally killed him. From his death-bed he had spoke to his children in these words: "I am dying, and I desire that you remain one with the Christian Church, and that you retain your knowledge of God, and lose not your eternal salvation. I have seen great changes in the world, but greater ones are in store. I pray God to protect and guide you, and I admonish you to fear God and lead a Christian life, obey Him and hold fast to that which is good." Philip left to study at Pforzheim, where he got a thorough grounding in Greek, then just beginning to be studied. On account of his progress in his studies, and especially for his proficiency in Greek, his grand-uncle, the great scholar Renchlin, changed his name, as was then often the custom with scholars, from Schwarzerd, which means "black earth" to its Greek equivalent Melanchthon, the name by which he was afterwards known.

At the age of thirteen he entered the University at Heidelberg. The age seems astonishing to us, and was

even at that time, but it must be remembered that several of the studies now carried on in the Gymnasium were then pursued in the University. Philip however was a fellow of fine intellectual gifts, and had at Pforzheim unusual teachers. In Heidelberg he applied himself again to Greek, and made such proficiency in it that when the teacher was away he would turn over his classes to this bashful boy. His power of teaching was marked, and he was made the instructor of the two sons of Count Ludwig of Lowenstein. He heard lectures on Rhetoric and Astronomy, and in private studies turned himself to the poets, historians, dramatists, such as Politian. He lived with Spangel, Professor of theology, a man of fine spirit, whom Melanchthon always remembered thankfully. Spangel died in 1512, and Melanchthon recalled a monk standing by the bedside singing out the words: "Mary, mother of God, receive us in the hour of death."

At the age of fourteen he received the degree of Bachelor of Arts. When he applied for his Master's degree he was refused because of his youth. Partly on account of his refusal, partly on account of the death of his kind host Spangel, and partly on account of a fever which generally lingered around Heidelberg in the autumn, he left that beautifully situated city, and on the advice of Reuchlin and Simler went to Tübingen where he was matriculated September 7, 1512. He liked the Swabians much. There was a coarseness and roughness among the wine and beer drinking Heidelbergers which contrasted unfavorably with the sobriety and honesty of the Swabians with their quiet and law-abiding spirit. In Tübingen he took up humanistic studies with zeal, and also jurisprudence, mathematics, astronomy and even medicine. At the age of seventeen he had gone through the philosophical course (all the studies of what we would call the arts curriculum), won his M.A. degree with distinction, and turned himself to theology. This was

taught there in the old dry scholastic way, and he did not get much from the lectures of the faculty.

He therefore immersed himself privately in the study of the Bible and of the Fathers. These studies and the intercourse of friends like Capito, Oecolampadius, Blarer and Alber convinced him that true Christianity did not lie in the direction of the scholastic theology of the Church. Still he did not form distinct theological opinions, and did not break with the Church, for he later repeatedly confessed Luther as his spiritual father. He was now made instructor of the younger students who lived in the Burse, or student's lodging house. He gave lectures on Virgil and Livy. In 1516 at the age of nineteen he published an edition of Terence, and in 1518 at twenty-one a Greek grammar. Though he had as yet taken no positive theological attitude as against his Church, he was thoroughly in sympathy with the New Learning, which in the case of some was but a step to Protestantism. For instance as early as 1514 he had written a preface to the Epistolae Clasorum Virorum, and in his preface to his Greek Testament, 1518, he uses these plain words, on the fruitlessness or the ordinary studies: "The studies which form the mind as well as morals are neglected. Of encyclopedic sciences there is nothing. What is called philosophy is empty unfruitful deception which produces only discord. The true wisdom which comes down from heaven to guide the mind of men is banished." He also came out with strong words against the enemies of Reuchlin.* Erasmus got aquainted with him, and was deeply impressed with this precocious youth. He says: "What promise does not this Philip Melanchthon, a youth, almost a boy, give of himself! He is equally at home in both languages (Greek and Latin). What acuteness of invention, what purity of diction, what a memory for recondite matters, what

* See Ellinger, Ph. Melanchthon, Berlin 1902, p. 83.

extensive reading, what delicate grace and noble talents he displays. I entertain the most distinguished expectations of him. God grant that this young man may long survive us. He will entirely eclipse Erasmus.†

A wider field for usefulness was opened to young Melanchthon. That was a call to the chair of Greek in the University of Wittenberg, in the first Protestant University of Germany founded by the Elector of Saxony in 1502. It was in 1518 when he was twenty-one that this thin pale young man set out for his new home. Only the year before Martin Luther, a teacher in the same school, nailed his ninety-five theses to the Church door at Wittenberg, and thus began the Reformation in the first open public breach with the recognized church teachers and the first challenge to Rome.

Notice the hand of God. At the same time that Melanchthon, by the kind office of his grand uncle Reuchlin, received this call to Wittenberg, he also received a call to the University of Ingolstadt.‡ Which should he accept? Ingolstadt was a Roman Catholic center, and was under the control of the fruitless methods then in vogue in Catholic schools. Would he ever have done anything for Protestantism if he had gone to Ingolstadt? But there is a Hand that guides our life. That Hand led Melanchthon to Wittenberg, where he would become the colleague of Luther, his right hand man, and the founder of Protestant theology. Protestantism is founded on the Bible, and Catholicism—Roman and in part Anglican and Greek—is founded in Church tradition. Then let this Greek scholar go where he can stand face to face with the Greek Testament, and expound it with freedom

† Erasmus, Com. on Thess, Basel 1515, p. 555. I am indebted to Richard Melanchthon, for reference, not quotation.

‡ This Univ. was founded in 1472, and a century after its opening had 4,000 students. It was removed to Landshut in 1880 and to Munich (München) in 1826. Two years after it went to Wittenberg Reuchlin was made professor at Ingolstadt.

and piety to students to whom its words will come with power. Catholicism bound to tradition cannot come with open heart to the Word. Let then Melanchthon, the Greek scholar, go where his Greek learning may be of real service to men.

I wish to say also that Protestantism is intensely interested in the original Bible, and in a translation to get as near as may be the sacred writers. We want to get the purest text we can and the most exact translation. When the revisers were working at a revision of King James' version, the Roman Catholics taunted us with getting out a new Bible. And well they might. What is a correct translation to them? Their version dates from 1582 (N. T., Rheims, O. T. 1609, Doucy). They have never published an official one since. Why should they? Let the church teach us and not the Word, and for the Word a translation of 1582 is as good as a translation of 1882.

Melanchthon chose for his inaugural address De Corrigendis Adolescentiae Studiis and showed that his face was toward the light. "I have undertaken the task", he said "to lead the cause of science against those who as barbarians with barbarous means, that is, with force and fraud, have everywhere in the schools assumed the title and prerogatives of scholars and with almost knavian intrigues have held down the spirits and souls of men."* He began his work immediately on the two sides of his love, the Bible and the ancient classics, lecturing on Homer and the Epistles of Paul, but the very next year (viz. in 1519) publishing his Rhetoric—so wide his interests and accomplished his intellect, followed by his Logic or Dialectic (1520).

Luther greeted the coming of Melanchthon with joy. "I have no desire whatever," he says, "for any teacher of Greek as long as we can retain him. There is but one

* Quoted in Ellinger, Melanchthon. p. 86

thing which I fear and that is, that with his delicate constitution, our manners of living may not agree with him. Furthermore I learn that he has been called with too small a salary, so that the Leipzigers, who courted him before he came among us, already flatter themselves that they will be able to lure him away."† Two days later he wrote: "I most heartily commend Philip to you. He is a perfect Grecian and thorough scholar, friendly and amiable. His lecture-room is crowded, and he has caused all the theologians of the upper, middle and lower classes to apply themselves to the study of Greek."‡ Melanchthon on his part thought very highly of Luther. "Luther," he says, "is too great, too wonderful to me to depict in words; as often as I regard him he appears greater than before. He is another Elijah to prepare the way of the Lord. I would rather die than be separated from that man."

"With the comity of Melanchthon," says Stump, "a new Era of prosperity dawned upon the University of Wittenberg. In 1517 there has been no more than 200 students enrolled; but now they began to pour in from all parts of Germany and the countries of Europe, mainly for the purpose of attending Melanchthon's lectures. The new manner of teaching which he introduced, the charm which his pleasing address and elegant culture threw over every field of research, the attention he bestowed on the study of the classics, and the habits of clear, well ordered thinking which he inculcated, filled the students with an enthusiasm for study which can only be appreciated when we have in mind the dry, diffuse and barren methods of the scholastics which had prevailed so long. The number of his students steadily increased 'till they reached one thousand even two thousand, or more. Among them were princes, counts, barons,

† DeWette, **Luthers Briefe**, Vol. 1, pp 434-5 (Aug. 31, 1518).
‡ **Ibid.** i. 140.

and other members of the nobility who came to imbibe learning at the feet of the youthful professor."* Sometimes there were 500 or 600 students or hearers at his lectures and it is said that later even as many as 1500 listened. He was made Bachelor of Theology in 1519, but when the University wanted to confer upon him the degree of Doctor of Theology, he refused it saying that that degree ought only to be conferred most carefully and sought only in a reverential spirit. In that he contrasts nobly with some of our modern Doctors of Divinity who seek the degree with eagerness and yet cannot read—some of them—a line of the Greek Testament, nor have they thorough knowledge of theology.

By 1519 he had received the chief teachings of Luther. He accompanied him that year to Leipzig to witness the famous disputation between him and Carlstadt on the one side and and Eck on the other. He wrote a preface letter to Oecolampadius on this debate, in which he took L's, side, which occasioned an attack by Eck. In response to this Melanchthon wrote *Defensio Contra Johanneum Eck* (C R 1, 108f), in which he came out clearly for the alone authority of Scripture and for the true principles of its interpretation. The fathers are of authority only as they agree with Scripture. For the debate as such, a peace loving studious man like Melanchthon could have but little sympathy, for he believed truth is found rather in the stillness of the library than in the forum of discussion. He says, in third letter to Oecolampadius, "The Spirit loves for its time the quietness whereby he takes possession of our hearts, which are not ambitious for but desirous only to know the truth. For the dear bride of Christ stands not upon the alleys and streets, but she leads the Bridegroom in her mother's house. The beams of the heavenly wisdom will shine upon us rather when to speak with Paul we are cleansed

* Life of Melanchthon, 1897, p 31

by the cross and dead to the passing things of the world."†

He kept on with his lectures at the University, getting more deeply into Paul. He received the degree of Bachelor of Theology in the year 1519. He was now placed on the theological faculty.

In the theses for his Bachelor degree he came out for the principles I have already spoken of and he carried them still farther in saying that no one could be accused of heresy in denying doctrines like Transubstantiation and the indelible character of the priestly ordination. Eck now represented to the elector Frederick the Wise, whose subjects Luther and Melanchthon were, that Melanchthon's doctrines were dangerous. This caused Melanchthon to write a tract in the form of a letter to his friend Hess in Breslau, in which he repeated his conviction that Transubstantiation was not a doctrine of faith, because it, with other scholastic teachings could not be proved from the Bible. So also the conclusions of Councils were also to be rejected when they did not agree with Scripture. It is also evident that Melanchthon's fine Bible knowledge was having influence with Luther. They had a long conversation about this time (end of 1519). "We can understand," says Ellinger, "that Melanchthon, who in this conversation emphasized the significance of the Scripture words and the exact sense of the passage, explained that in every simple case the passages of Scripture alleged for the ecclesiastical institution which they were considering could not be looked upon as Biblical proof. Undoubtedly this quiet testing of church doctrines by an exact interpretation of Scripture made a deep impression on Luther, who had hitherto gotten his right conception of the Bible passages in another way, viz., Either by a sudden illumination, or the unforseen result of a long inner conflict."‡

† Oecolampadius was the reformer and cathedral pastor in Basel, Switzerland (1522-31), friend of Zwingli, Erasmus, etc.

‡ Ellinger, Melanchthon, pp. 113-14.

On the other hand Luther was not without influence on Melanchthon. The three mighty books which Luther published in 1520 must have made a deep impression on his sensitive, shrinking friend, who on Christmas day, 1519, burst into Luther's cell and told him that the Meissen priests had declared that the murder of Luther was entirely permissible. The teaching of the priesthood of all believers in the book to the German nation the teaching that there are only two sacraments (not 7) and perhaps a third (penitence) in the *Babylonian Captivity of the Church*, a teaching which freed the souls of men from pupilage to the church,—these must have made their mark on the young scholar. So deeply did Melanchthon feel the attacks on Luther, especially one by Emser published in Rome in Aug., 1520, that he came out in February, 1521 with a pamphlet in his defense (CR 1, 286ff) in which he said that the question was not Luther, but the Gospel. Luther had not caused the disturbance, but his enemies in order to darken the truth. Luther does not desire to bring in new things, but to restore the old and clean away abuses. Scripture alone is binding, and we must go back to it and abolish everything not consonant with it such as Aristotle, Scholasticism, the exclusive power of the Pope, as only Christ is head of the church. He calls on the princes to discriminate in these matters and to protect the Gospel.

With increased study of theology and of the Bible, came increased emancipation from Catholicism. In 1521, at the age of 24, he published his *Loci Communes*, the first systematic Protestant theology. This is a wonderful book. It passed through more than 100 editions, was translated into several languages, though not into English, and Luther thought so highly of it that he declared it worthy of immortality. He was also busy in assisting Luther in translating the Bible. In 1520 a pamphlet appeared in Rome with the title, To the People and Princes of Germany against Martin Luther the Defamer

of German Glory. Melanchthon soon published an answer to it in which he says to the German princes: "We do not ask for pity or mercy, but strict investigation. Listen to nothing, ye princes, but to the commands of the Bible; think of nothing but your own dignity and the peoples' welfare. Our cause is not of man but of Christ. If I defend Luther it is because he has brought the Gospels to light again. No false calling in the name of Christ or that of his Apostles, Peter and Paul, no threatening or excommunications, shall prevent you from doing your duty as Christian princes. Regard it rather as a privilege granted by God that you are called upon to see to it that the Gospel of salvation, which had been buried so long but now has begun to shine forth once more shall not be buried again."

Melanchthon's work fell in five directions. First, as a teacher in the university. Here he labored till his death. No one can over estimate the importance of his work in the Protestant centre, sending out year after year for forty years hundreds of young men imbued with the spirit of Paul and of Christ, which is the Spirit of Protestantism. Second, as a scholar and promoter of classical learning. Hallam justly calls him the "founder of general learning throughout Europe." His Latin Grammar went through 51 editions, and was even used until 1734 as a text-book in the RC schools of Saxony. Of his Terence 73 editions had been published within 106 years. He published notes on 33 Greek and Latin authors, besides himself composing 391 Latin and Greek odes. He also published various works on philosophy, helped to organize the schools of Germany and thus influenced Europe toward the new learning.

Third, as a Bible student and promoter of Bible knowledge and study. He lectured and published explanation on nearly 20 of the books of the Bible, both of Old Testament and New. Luther got hold of his lectures on Romans and Corinthians, and since Melanchthon did

not seem willing to publish them, he published them himself, without Melanchthon's consent. His *Loci Communes* were founded on his notes on the Epistle to the Romans.

Fourth, as theologian. It was an age of conferences, of debates, of attempted settlements in theology, of fierce conflicts. In these he was compelled to enter. Luther was under the ban of the empire, and was not allowed to go outside of Saxony. Therefore, Melanchthon, peace-loving and retiring though he was, had to go on these missions and debates. You can imagine what it must have been for such a nature as Melanchthon to be engaged in these theological conferences. He prepared the Augsburg Confession and the Apology for the Confession, and other theological articles. He is worthy of honor as the theologian of the Lutheran Reformation.

Fifth, as the pacificator of Christendom, and the forerunner of the age of Christian union. Of Melanchthon it may be said: Blessed are the peacemakers for they shall be called the children of God. He tried to bring about a union of all the forces of Christendom on the basis of essential truth. He went a good way toward the Calvanist and the Reformed Church in order to make way for a union—much farther than the strict Lutherans would go. He was willing to make peace with the Catholics, by admitting such of their ceremonies and usages as were not plainly unscriptural if they could give a chance for the Gospel in doctrine and in life. Many have found fault with Melanchthon for being willing to concede so much for unity. But his efforts to unite the churches on the basis of the Gospels was noble. Truth is greater than unity, but if we can guard the truth then that man who tries to bring Christians together is working in harmony with Christ.

Let us thank God, that He gave to the Reformation two men so different to each other as Luther and Melanchthon. Luther could storm the theological castles,

but Melanchthon could sow the theological fields; Luther could defy in open battle all the hosts of Rome, Melanchthon could undermine her power with the pen. Or as Luther himself says, "I prefer these books of Master Philip to my own. I was born to fight with fanatics and devils; my books, therefore, are stormy and warlike. I have to break up the clod and tear up the stumps, and hew out the thorns and hedges, and fill up the marshes, I am the rough pioneer who breaks the way through the forest; but Master Philip moves along calmly and gently, and builds and plants, sows and waters with pleasure, as God has richly endowed him with his gifts."

His famous words in his desires to be freed from attacks of theologians are worth quoting: "I hang as fixed on Caucasus, though truly I am Epimetheus rather than Prometheus. And I am lacerated not so much by vultures, as even by cuckoos. Truly I commend both the Church and myself to the Son of God. Not unwilling shall I depart out of this life when God wills, and as a traveller who makes his journey by night and looks for the dawn, so I eagerly await the light of the celestial academy. In that celestial companionship I shall embrace thee again, and happy we shall converse at the fountains of wisdom."* "I ponder and I await daily and longingly that light after this journey in which God shall be all in all, and sophists and sycophants shall at a far distance be absent."† A few days before his death he wrote on a piece of paper in Latin—the language he almost always used,—a paper found on his desk, the cause for which one should the less fear death. At the left stood: "You will get away from sins; you will be freed from tribulations and the madness (rabie) of theologians." On the right: "You will come into the light, you will see (videbis) God; you will observe (in-

* Letter to Sigismund Gelous of Hungary, May 20, 1559, Cor. Ref. 9. 822

† Letter to Buchholzer, Aug. 10, 1559, ib. 9, 898

tueteris) the Son of God; you will learn those wonderful secrets which you were not able to understand in this life: why we are made thus, of what kind is the union of the two natures in Christ."‡ Worn out with much study, care, labor, worry, always with a frail body, he laid himself down to die. As the end came Dr. Peucer his son-in-law, asked him whether he desired anything: "Nothing but heaven," he said. "Let me rest and pray, my end is near." That end came April 19, 1560.

‡ Ibid, 9, 1098.

Book Reviews

I. BIBLICAL LITERATURE.

The Accuracy of the Old Testament. By J. Garrow Duncan, B.D. Society for Promoting Christian Knowledge, London. Sole American Agents, The Macmillan Company, New York. 192 pgaes. Price $2.40.

This work comes from the hands of an experienced excavator whose practical interest in Archaeology, particularly Biblical Archaeology, has found expression in the uncovering of ancient civilizations from the ruins of Babylonia, Egypt and Palestine. Mr. Duncan's service on the Hill Ophel (location of Urusalim, the city of the Jebusites and subsequently the City of David) during the seasons of 1923-1925, was of the highest order of efficiency, the net result of which apparently settles the age-long controversy with regard to the site of ancient Jerusalem. It has been the reviewer's privilege to spend more than a year in Palestine and to study at close range some of the results of the excavations on the Hill Ophel. Much of this volume is the outgrowth of those splendid recoveries though the work of other excavators at various places is duly acknowledged and appraised.

The book is accordingly a brief survey of Palestinian archaeology with chief emphasis placed on recent investigation and "finds" bearing on the historical narratives of the Old Testament. The author has high regard for the trustworthiness of the Scriptures; indeed he places the Old Testament into the hands of the excavators with the commendation that they will find it the most reliable of all source-books in scientific investigations of ancient centers of culture, a handbook on customs and usages when the land was in the making. It is gratifying to know that whenever archaeology and the Old Testament meet immediately—as in the examples of Sargon, the Hittites and a

hundred others—the accounts which they give are in agreement, their point of contact is illustrative and corroborative of trustworthiness. Furthermore, it is re-assuring to every student of the Scriptures that archaeology, instead of confirming the theories of the more advanced critics of the Bible, is constantly discrediting them and compelling a fairer statement of Biblical credibility both in the light of its claims and the results of excavation. To quote from Mr. Duncan: "The close study of these narratives, as they stand now, has always left on my mind a deep impression of the accuracy of circumstantial detail, or local colouring, found in them; and this is strengthened by the light that is gradually being thrown on them by archaeological discoveries." "The setting in which they are placed, the frame in which the incidents are exhibited, belongs, I think, undoubtedly, in very many at least of the incidents recorded, to the exact period to which they profess to belong. The original narrators were undeniably careful and accurate in their historical setting. That a modern critic, who knows the problem both from the linguistic and the archaeological sides, should say we have been accustomed to treat the narratives of the Patriarchal Age with altogether too much disdain, is significant, not only of the goal to which purely linguistic criticism leads us, but of the check which archaeology is putting upon one-sided criticism." It is the hope of the author that this book "may lead to the emphasizing of the necessity of considering and studying the Bible records, not from the linguistic standpoint alone, but from the archaeological and geographical standpoints as well." It may be expected confidently that his wish shall be granted and deservedly so. Ministers, teachers and other students of the Scriptures—all who are repeatedly confronted with objectors and objections relating to the Old Testament—will find Duncan's work very helpful and illuminating and will have their mental appetites sharpened for more data in this most fascinating and fruitful field of study. The book is commended for its many excellencies. The illustrations generously distributed throughout the book enhance its value. While I do not agree with the author regarding certain identifications, etc., (and who could

reasonably expect that on Palestinian topography and the controversy as to so-called sacred sites there should ever be unanimity of opinion?), these are not of such magnitude as to obscure in the least the splendid work here produced. The book moves in the right direction and may it move a long way—certainly into the shelf of every preacher's library. J. McKee Adams.

Word Pictures in the New Testament. By A. T. Robertson, A.M., D.D., LL.D., Litt.D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary. Sunday School Board of the So. Bapt., Convention, Nashville. 1930.

Volume I, The Gospel According to Mathew and The Gospel According to Mark. 406 pages. $3.50 net.

Volume II, The Gospel According to Luke. 298 pages. $3.50 net.

These two volumes are I and II in a series of six volumes covering the whole New Testament. To set forth the content and character of the volumes of the series it is well to quote from the author's Preface: "The six volumes will follow this order; Volume I, The Gospel according to Matthew and Mark; Vol. II, The Gospel according to Luke; Vol. III, The Acts of the Apostles; Vol. IV, The Pauline Epistles; Vol. V, The Gospel according to John and the Epistle to the Hebrews; Vol. VI, The General Epistles and the Revelation of John. For purely exegetical and expository development a more chronological order would be required. These volumes do not claim to be formal commentary. Nowhere is the whole text discussed, but everywhere those words are selected for discussion which seem to be richest for the needs of the reader in the light of present-day knowledge. A great deal of personal equation is thus inevitable. My own remarks will be now lexical, now grammatical, now archaeological, now illustrative, anything that the mood of the moment may move me to write that may throw light here and there on the New Testament words and idioms."

If the excellence of the first two volumes is an index to the character of the forthcoming volumes many will be tempted

to declare that the "Word Pictures" surpass in utilitarian value anything that the the author has written, even his monumental *Grammar of the Greek New Testament in the Light of Historical Research.* But it could only be said by one who does not know the Greek of the New Testament. The *Grammar* is unsurpassed. To one who knows and loves the Greek New Testament it is clear that the author could not have written these volumes (I and II) if he had not first had the prodigious learning and profound scholarship and the intensive and comprehensive knowledge of the Greek New Testament exhibited in the *Grammar.* The *Grammar* made possible these volumes.

The critical student of the Greek New Testament will appreciate the delicate distinctions in words, the happy rendering of idiom or phrase, and the fresh application of the results of modern research. And, probably more important, here too the general reader who knows no Greek or comparatively little will find the fruits of New Testament scholarship made available for him in a wonderful way—and therein he will rejoice. These volumes are distinctive in their contribution to the understanding of the New Testament. The author with the light of the new knowledge has captured the thoughts in the mind of the writers and made them uniquely vivid in his inimitable way.

No preacher can afford to be without these volumes. They are the best of their kind in print. W. Hersey Davis.

What If He Came. By Garfield H. Williams. Published by Hodder and Stoughton. 219 pages.

This is a unique and interesting presentation of the work of Christ. While attending the Jerusalem Conference in 1928 the author made a study of the gospel of Mark. His hope was to get a clearer picture of the events of Christ's life as they took place there in Palestine, but instead as he explains, that "he found himself imagining those same scenes enacted in his own country to-day." The result is this little book: "a meditation

on the St. Mark, taking the form of an imaginative reconstruction in terms of to-day of the words and scenes described in that Gospel."

John Mark becomes John Markham, Simon Peter becomes Simon Rockwell, John the Baptist becomes Zecherson, for the villages of Palestine are substituted Welch and English names, etc. Corresponding changes, shall we say translations? are made in the paraphernalia and circumstances about the works of Jesus, in the effort to portray the effect of His ministry if He came to-day and did what he did two thousand years ago. To read the story in the spirit in which it was written is to be blessed.

J. B. WEATHERSPOON.

Perpetuating Pentecost. By John M. Versteeg. Chicago and New York. 1930. Willett, Clark and Colby. 297 pages. $2.00.

From the accounts of him which I read in connection with this book and from the exceptional ability and insight evident in this volume I know that I should have made the acquaintance of this American reared Dutchman a good while ago. He is still a young man, just leaving forty behind. He has approved himself a prophet of personal and spiritual religion. He is well trained and has done fine service. He is now pastor of a large Methodist church in Wilkinsburg, N. J. If he holds by the ideals of Perpetuating Pentecost we shall hear much more of him.

Nothing is more needed in Christendom to-day than a clear understanding of the meaning of Pentecost and the surrender of ourselves to that meaning. To all too many "Christians" the Holy Spirit is the "Unknown God". When we know him—in his relation to Jesus Christ and his Kingdom, in relation to the church and its mission, in relation to the individual and his life in Christ—then shall come on a world-wide scale the essential facts and features which startled the Roman world in the first century.

Wheeler Robinson has done a notable work in his classical work; Stanley Jones has helped pierce indifference and ignorance in his Christ of Every Road, although his initial charge against the Jerusalem church is wide of the mark and vitiates much that follows; now comes Vesteeg with his contribution. It is not comprehensive, nor is it always wholly correct. It is most incisive and goes to the heart of the subject. He is a master of epigram and a remarkable writer to searching sentences, and without falling into the suave of the error of half-truths that besets such writing.

There are elder interpreters of the work of the Spirit, such as Gordon, McConkey, etc. Kingper, Streeter and others indirectly lead us still. No one has spoken more apportunely and searchingly, within this reviewer's knowledge, than has Dr. Versteeg. One prays that it may help us all better to give heed to "The Gospel of the Holy Spirit" as the reviewer years ago designated the book we call Acts. He tried modestly and briefly so to interpret it in his little commentary.

W. O. Carver.

The Bible From the Beginning. By P. Marion Simms, Ph.D. The Macmillan Company, New York. 318 Pages. Price $2.50.

It is not difficult to become enthusiastic about *some* books. Here is one which falls naturally into the first rank of scholarly contributions to the study of the origin and development of the Bible from the beginnings in the Hebrew of the Old Testament through the Greek Koine of the New Testament down to the multiplicity of translations in modern days. By prodigious labor, extending through a quarter of a century, the author has marshalled a mass of material which is indispensable for a proper understanding and appreciation of the Scriptures and, particularly, of the romance of the English Bible. All shades of critical opinion have been examined and eminent Biblical scholars consulted in the production of this work, but the net result

is a book of balanced judgment and proportions, conservative and reverent in its approach to the Bible. There are no fads or hobbies played up at the expense of historical accuracy. The whole book is a serious effort to set forth the known facts relating to the production, transmission and preservation of the Scriptures. The following general summary suggests the nature and scope of the contents:

"How the Bible was Written"
"Chief Sources of Biblical Text"
"The Canon of the Bible"
"Translations of the Bible into English"
"Bibles of the Nineteenth Century"
"Modern-Speech Translations"
"Odds and Ends of Biblical Interest"

The book is simply written and made further intelligible and attractive by a series of plates, tables and diagrams. "It makes a fascinating story which will answer a multitude of the questions which people are often led to ask themselves." "The Bible from the Beginning" is a necessary handbook for the minister's library, incorporating in one volume the reliable data which hitherto have been accessible only in numerous sources. The book is exceedingly well adapted for class room work and will quickly win its place as a standard work. Dr. Simms has done a distinctive service which will be gratefully acknowledged by all students of the Book. J. McKee Adams.

The Ethics of Paul. By Morton Scott Enslin, Th.D., Professor of New Testament Literature and Exegesis, The Crozer Theological Seminary. Harper and Brothers. 1930. 335 pages. Price $4.00.

Professor Enslin gives a fairly full picture of the ethical teachings of the Stoics and of the Mystery cults. In the light of the terms employed by them he interprets the language of Paul and shows many interesting sidelights. He makes no use

of the Pastoral Epistles as not genuine. He does use 2 Thessalonians, "possibly unwisely" (p. xv). but holds to the Pauline authorship of Colossians and Ephesians, "their substantial genuineness" at any rate (p. xiv). The most surprising thing in his Introduction is this: "Jesus had had no thought of founding a church" (p xii). Evidently Professor Enslin does not accept Matthew 16:18 (the general church) or Matthew 18:17 (the local church) as genuine sayings of Jesus. He even goes so far as to say: "In all reverence it may be said that had it not been for Paul or some one like him at that critical day, there is good reason to believe there never would have been any Christianity." That comes perilously near to making Paul, not Jesus, the founder of Christianity. A. T. Robertson.

Vom Verstehen des Neuen Testaments. Ein Beitrag zur Grundlegung einer zeitgemässen Hermeneutik. Von Erich Fascher, Priv. Docent an die Universität Marburg. 1930. Pages 149. Price M. 4.25, bound M. 5.60. Verlag von Alfred Töpelmann in Giessen, Germany.

The author is an exponent of the Formgeschichte method of interpretation and has many interesting things to say though I cannot go all the way with him. He is in my opinion wrong in denying that *entos humon* in Luke 17:21 means "within" instead of "among" He is right in insisting on a knowledge of the history and the language in order to correct exegesis.

A. T. Robertson.

The Passion Week. By Walter E. Bundy, DePauw University. Willett, Clark and Colby. Chicago. 1930. 235 pages. Price $2.00.

This book attempts to find and set forth "a clear comprehension of the actual human tragedy that was enacted in Jerusalem around 30 A.D." "The Last Week" is presented day by

day according to the parallel narrative of the Gospels. The author treats the narrative of "The Last Week" as a "very human story," dramatic, moving, engaging, full of action and interest, tense in its emotions and tragic in its events, but withal only a human story.

Whatever in the gospel account that does not suit the position and theory of the author is branded as early Christian tradition which has crept into the record and is therefore to be discounted. The author seems absolutely to miss the proper interpretation of events and sayings, e. g., the directions for and act of securing the colt are treated by the author as designed to display miraculous power. Nothing is farther from the intention of the writers. W. HERSEY DAVIS.

Handbuch zum Neuen Testament. Die Katholischen Briefe. Von Hans Windisch. Zweite, stark umgearbeitete Auflage. 1930. Verlag Von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. Pages VII, 144. Single copy M. 6.30, geb. 7.80. In subscription M. 5.70, geb. 7.20.

The distinctive features of this handy Commentary are preserved. It is critical and practical. The latest literature on these books comes under review with careful linguistic notes in the light of the new discoveries. Use is made also of the post-apostolic writings. This whole series is heartily commended for all who wish to know present day theological scholarship in Germany. A. T. ROBERTSON.

Jesus and the Law of Moses. By Bennett Harvie Branscomb, Ph.D. Professor, New Testament, Duke University, Durham, N. C. 1930. Richard R. Smith, Inc., New York. 296 pages. Price $2.50.

Professor Branscomb has made a carefully balanced treatment of an important topic. He thinks that the Gospels "give data which are inconsistent and contradictory" (p. 2) concern-

ing the attitude of Jesus to the Mosaic law. I should prefer to say that by the discriminative use of all these sayings one can judge best of Christ's real attitude. He is right in saying that the Pharisees quickly perceived the sharp line of cleavage between Jesus and themselves, one that cut to the very core of their teaching. They put the emphasis on the external, Jesus on the internal. That issue persists to-day between real spirituality and mere ceremonialism.

There are some misprints in the Greek as on page 23 ἀγαθήδ for ἀγαθή, page 119 τῳ for τῷ. But it is a stimulating book.

A. T. Robertson.

The Old Testament in Greek. Edited by A. E. Brooke, Provost of Kings' College, Cambridge, Norman McLean, Master of Christ's College, and H. St. J. Thackeray.

Part ii (of Vol. II The Later Historical Books) I and II Kings. Cambridge University Press, London. 1930. 389 pages. Price $7.00.

Of this work Vol. I (The Octateuch) and Part i (I and II Samuel) of Vol. II (The Later Historical Books) have been in print for sometime. When the work was begun it was under the management of Dr. H. B. Swete, but he was soon obliged to relinquish his part in it, and it was entrusted to A. E. Brooke and Norman McLean and also later to H. St. J. Thackeray The basis is the text of Codex Vaticanus supplemented from other uncial manuscripts, with a critical apparatus containing the variants of the chief ancient authorities for the text of the Septuagint." This part (ii of Vol. II) maintains the excellence of the previous parts. It seems that all the available witnesses to the text have been cited, including the most recently published papyri. The typography of the work is beautifully executed.

A student of the Greek New Testament should know the Septuagint. The oldest complete Bibles that we possess contain the Old and New Testaments in Greek. The New Testament can-

not be fully understood without a knowledge of the Greek Old Testament, The Septuagint. Paul and other Christian writers used the Septuagint before there was a New Testament. Long ago Deissmann wrote truly: "A single hour lovingly devoted to the text of the Septuagint will further our exegetical knowledge of the Pauline Epistles more than a whole day spent over a commentary." W. Hersey Davis.

II. HISTORY, MISSIONS, BIOGRAPHY.

Palestine in General History. The Schweich Letures on Biblical Archaeology for 1926. The British Academy, London. American Agents, Oxford University Press, New York. 106 pages.

In the geographical limitations of the ancient world Palestine was situated practically midway between the extremes of world empires represented by the kingdoms of Egypt and Mesopotamia. Its frontiers north and south were virtually fortified outposts marking the boundaries of hostile neighbors, while along its eastern and western borders were the forbidding barriers of desert and of sea. Through the central section and the Maritime plain of Palestine ran the international trade routes which connected the fertile valleys of the Tigris-Euphrates and the Nile, and which served as military roads for the quick movement of troops and baggage in times of war. Palestine was accordingly no isolated country, detached from the main currents of the world's life, but the bridge or causeway between distant peoples whose interests embraced the affairs of three great continents: Europe, Asia and Africa.

The central position of Palestine immediately converted it into a buffer-state between competing civilizations and determined in large measure the changing fortunes of its political, economic and religious history. It was no man's land only in

the loose sense that it was everybody's. Hemmed in by the Syrian and Arabian deserts on the East, the Great Sea on the west, and by powerful neighbors on the north and south, it could ill-afford to be aggressive in relations involving other peoples. As a consequence its *status* remained problematical. The annals of the country, from the beginning through the checkered experiences of Israel's occupancy down to the present, are filled with the dreary monotones of wars and rumors of wars.

But the story of Palestine is more than the history of a frontier; it relates principally to the religious experience of a people whose heart was fixed on a *Promise!* It is significant that the importance of Palestine's world relations does not pertain, in the first instance, to its unequal contacts with domineering empires, but grows out of the implications of the promises made to Abraham. Placed thus as the Canaan of promise Palestine was set at the heart of the redemptive movement. It was thus invested with a significance which was altogether out of proportion to the inconspicuous place whch it occupied as a dependency in oriental political relations. Its subsequent history, whatever the exegencies of its political development, properly appraised, must be envisaged under the aspect of that progressive revelation which came to its full fruition in the Chosen People. This book gives the story of that little country in a most charming way, setting forth its religious, social and political vicissitudes in the glowing light of recovered evidences. The Schweich Foundation continues thus to enrich our knowledge of Biblical subjects, particularly of Archaeology, and to keep us gratefully under an increasing debt of appreciation for scholarly research and constructive criticism in the light of scientific investigations. Among the most prized books which I am constantly using are fifteen volumes on Archaeological subjects set forth by the Schweich Foundation through the British Academy. This the latest of the series is of the same high order and authority and will be consulted freely and with greatest pleasure and profit.

J. McKee Adams.

Four Square. The Story of a Fourfold Life. By John Rathbone Oliver. Author of "Fear: The Autobiography of James Edwards," and "Victim and Victor" (unanimous choice of Pulitzer prize Judges). New York. 1929. The Macmillan Company. 305 pages. $2.50.

If there seems something of high self-appraisement in an autobiographical story in such a title, and if that impression is supported by the reading there a provoking persuasion that the appraisement is justified. Medico-legal advisor to the courts, psychiatrist university professor, priest—surely not one in a millon would essay so many roles, or have a story to tell worth the hearing, if he did.

The author is a gifted writer, a fine story teller, a keen analyst of character and conduct motives. He has produced a book delightful to read, informing for study, stimulating to thought and investigation. One feels that he is far more than justified in such a frank presentation of himself and his varied and rich life of service. W. O. Carver.

What is Lutheranism? Edited by Virgilius Ferm. The Macmillan Co., New York, Chicago, 1930. 307 pages. Price $2.50.

The capable editor of this interesting symposium has done yeoman service in bringing together in a single volume the views of many widely known and widely separated students and adherents of Lutheranism. Doubtless, it requires a Lutheran to completely understand Lutheranism; but rarely does a given communicant escape the perils of prejudice or over-enthusiasm at certain points. In this book these perils are overcome by the "equalization" of many viewpoints. The "Liberal" element seems to be in control, but there is fine sympathy and gracious piety manifest throughout.

After a comprehensive "Foreword" by the editor, the views of representatives of all phases of American Lutheranism are given, each comprising a chapter. In conferring with the con-

tributors the editor asked "each of them to discuss the following questions: What is Lutheranism? What is its essential character? In the light of its unique character what is its unique contribution to modern Christianity or to Protestanism? What is the relation of Lutheranism to the historic confessions, especially to its own confessions and symbols? How far are these normative? Are the declarations set down in the post-Luther period an essential part of Lutheranism? Is its theology fixed? What is the attitude of essential Lutheranism to such problems as: Modern Biblical scholarship with the implications involved in textual criticism, historic method; such contemporary issues as modernism, fundamentalism, naturalism, humanism, evolutionism, etc? What is meant by the "Word of God"? What is Lutheranism's very *raison d'etre* as a distinct communion in the twentieth century? Has it fulfilled its mission as a distinct body?"

Contributors: Luther A. Weigle, John O. Evjen, Henry F. Offerman, Abdel R. Wentz, J. M. Reu, Samuel G. Hefelbower, Melanchthon G. G. Scherer, John A. W. Haas, William H. T. Dau, C. A. Wendell, J. Magnus Rohne.

Hence we have about twelve different answers to the same questions. However, there is great variety. Each contributor will stress the particular question which impresses him most. Each will make his own approach. Naturally there will be some "special pleading" but the book, as a whole, is an excellent, interesting and sympathetic interpretation of a great Christian body.

F. M. Powell.

A Century of Anglo-Catholicism. By Herbert Leslie Stewart, Oxford University Press, New York. 1930. 404 pages. Price $4.75.

This book is a rare combination of common sense, wit, sarcasm, medievalism, modernism, theological ability, conceit, charm, prejudice, fairness, narrowness and breadth, but withal, a fine sympathy and a wide knowledge of the subject upon which the author writes so interestingly. His opening statements about

Baptists and Methodists make one skeptical about accepting his estimate of any other people—for evidently he knows little about Baptists and Methodists—but he is more "at home" with the Anglo-Catholic, and gives a good account of them in their century. Often, one believes, he misses the mark in his estimate. Often, too, his style is involved and cumbersome, making needlessly difficult reading. However, one welcomes this book of praise for a generally despised and despisable sect, by one who does not belong to them. The author has gone carefully through the literature of the "Oxford Movement", as well as the history—church and political—of the times, and shows how many and various were the forces which entered into the production of the Anglo-Catholic. This is a good book to read along with Canon Lacy's "The Anglo-Catholic Faith". One believes that the best parts of the book are its "by-products." Here the author is at his best. Clear apart from the differences of opinion as to Anglo-Catholicism, this book is a veritable mine of information that every student of Christianity should possess. One believes that this book will do much to help Anglo-Catholics understand themselves. It surely will help others to better understand them. One believes that this will become the "Source book" on the subject. F. M. Powell.

India's Political Crisis. By William I. Hull, Ph.D., F. R. Hist. S. Baltimore: The Johns Hopkins Press. London: Humphrey Milford, Oxford University Press. 1930. 190 pages. $2.00.

"The varied events and the clash of diverse opinions leading up to this crisis are presented in this book. An effort has been made in it to treat these in a detached and historical spirit, permitting the various protagonists to uphold their respective policies in their own words. The meetings of the All-Parties Convention and of the Indian National Congress, held in Calcutta, have been made the heart of the narrative. For, as James Madison showed in his "Notes of Debates in the Feder-

al Convention of 1787," it is in the arguments *pro* and *contra* which are expressed by political leaders in the clash of a nation-wide debate that the varying issues at stake in constitution-making, and the reasons for them, are most cogently presented."

The publishers in the quoted notice say what any informed student would wish to say in a single brief paragraph about this book. It is most opportune and gives in brief space what thousands would wish to know in the present crisis in India—a crisis that must affect the future of a large part of the human race.

For what lies back of the present crisis one needs much wider discussion than was possible in this work and a longer range of history. For the independence movement itself this is the book that will make it intelligible. W. O. Carver.

Across the World of Islam. By Samuel M. Zwemer. Fleming H. Revell Co., New York, 1930. 382 pages. Price $4.00.

It is practically impossible to review such a book as this one without trying to tell all that is in it. The author is not only an authority on Islam, but he is an exceedingly interesting writer.

"The author who has lived in, and wandered for thirty-eight years across, the wide world of Islam gathers much in what he is wont to call his mental *kashkul,* or "beggar's basket."

"In this volume he opens his treasure to the reader, and offers a share of the spoil collected from Cairo to Casablanca, from Capetown to Calcutta.

"The unity of the world of Islam, its fascination, its desperate needs and its marvellous awakening life have impressed all who study the subject. Here are seen the byways as well as highways that the author has traversed during his lifetime's devotion to its cause and people.

"Each illuminating chapter adds its part to a great living panorama of life in these little known parts of the world."

There are seventeen chapters in the book, thirty-six pictures and nearly eight pages of "glossary of Arabic Terms." The book fascinates one from the first page to the last. One can scarcely say more than to set it down that here history is made to live, and that the very questions concerning Mohammedanism one has always wanted to know more about, are here discussed. The best word for this volume is the book itself.

F. M. Powell.

George Fox, Seeker and Friend. By Rufus M. Jones. Harper and Bros., New York. 1930. 224 pages. Price $2.00.

This is really a great book. Biography, when well done, is an excellent form of history; and while it is exceedingly difficult to write a good biography, this book is so superbly done in many respects, that one wants to read it all at a single sitting.

George Fox! What a "clatter of contradictory voices" that name has raised! He is one of those strange combinations that makes him belong to every age and to all peoples. So many true things can be said about him, that it is easy to err in several directions when one seeks to estimate his place in history!

One is convinced that it requires a Quaker—and not just any Quaker—to write a lasting biography of the Founder of the Friends. Dr. Jones is uniquely fitted in critical ability, temperament, breadth and sympathy to perform that delicate task, and in this book the author has done his work with such skill and insight that the reader can see the real George Fox-eccentricities and all—but in such fine proportion and with such keen discrimination that this little book becomes the classic on the life of this great religious leader.

There are about a dozen chapters in the book, and the "scenes" and the "times" are so interwoven into the narrative that one lives again through seventeenth century England, hear afresh the whip-lash of persecution, the roar again of

theological controversy, and comes once more into contact with Christian principles—strange enough then—that are the common heritage of all Free Church people. This book places us all into a new debt to the Quakers. F. M. Powell.

Trail-Makers in Other Lands. By Ina S. Lambdin, Nashville, Tenn. Sunday School Board. 1929. 128 pages.

Mrs. Lambdin prepared this as "A Study Course in Missions for Juniors". There are two chapters each on Brazil, one telling of Dr. W. B. Bagby's opening of Southern Baptist Missions in that country and the other giving delightfully chief facts and features of Brazil. Three chapters on China tell of Dr. M. T. Yates, Dr. T. W. Ayers and of the land, people and mission work. The two chapters on Japan turn largely on Neesima and his work and country The last two chapters give us the story of W. J. David and "A Peep into Yoruba Land." The work is well done and finely adapted to its purpose.

W. O. Carver.

Burning Questions in Historic Christianity. By John Alfred Faulkner, Professor of Church History in Drew University. Abingdon Press, New York, Cincinnati, Chicago. 1930. 235 pages. Price $2.50.

Prof. Faulkner is a keen student of Christianity and of History, and in this interesting volume he discusses many questions of universal interest and some others of wide, but more local interest. The author has dug deep into his sources and shows an easy familiarity with a wide range of literature, both ancient and modern, English and European.

Among the thirteen questions considered are these: Did Christ Institute the Lord's Supper? Did Apostolic Christianity or the Ancient Church Borrow from the Mystery Religions? Did

the Early Christians Worship Jesus? Is the Historic Episcopate Historic? Was Saint Patrick Saint Patrick? Did Wesley Intend to Found the Methodist Episcopal Church? etc, etc.

These questions are not so "burning," as all of them have been ably dealt with, one by one, in various connections, through the years. The chief value of this book is that it brings so many together in a single volume, and gives them scientific and sympathetic treatment, in a fresh and interesting manner. At times one will disagree with the author, but generally, the conclusions express the opinion of the best scholarship in recent years. This is a book that every student of Christianity will welcome.

F. M. Powell.

The Meaning of Mysticism. By Prof. Woodbridge Riley. Richard R. Smith, Inc., New York, 1930. 102 pages. Price $1.25.

This is a popular account of mysticism, designed to correct the many false impressions generally held by those who speak or think of mysticism. The ways of the mystics are shown by the biographical method, and the lives of the mystics themselves, tell their own interesting stories and reveal their fundamental beliefs. The work aims not so much to present a scholarly account of mysticism, as to portray, popularly, a great and greatly misunderstood people.

The author discusses his subject under five chapter-headings as follows "What It is and What It is not"; "The Pagan Preparation"; "Romanic Mysticism"; "Germanic Mysticism", and "Anglo-American Mysticism." These chapters furnish abundant opportunity for the versatile author to give his views and the reasons for them. This excellent little book is really a plea for mysticism, rightly understood. Students will disagree with the author, at times, but they will respect his conclusions and appreciate his sympathy. The few pages, well printed, make it easy to read the book at a single sitting. This one will wish to do, once the book is begun.

F. M. Powell.

Later Baptist Missionaries and Pioneers. Volume II. By W. S. Stewart. Philadelphia. 1929. The Judson Press, Illustrated. Cloth $1.50.

"This volume completes a series of four arranged in two groups—Early Baptist Missionaries and Pioneers and Later Baptist Missionaries and Pioneers. The four books contain the life-stories of thirty-six men and women who have made notable achievements on mission fields in America or abroad."

The author has done a fine piece of work in producing these four volumes and all those who are—or may become interested in Missions are to be congratulated on having this large number of carefully prepared biographical stories available. Next to living incidents in current missionary life the stories of those who have achieved and made history stir to interest and activity.

W. O. Carver.

Ways of Sharing With Other Faiths. By Daniel J. Fleming, D.D., Author of "Whither Bound in Missions?" etc., etc. New York. 1929. The Association Press. 288 pages. Price $2.00.

Professor Fleming combines the scientific technique of modern pedagogy with personal experience on the misson field and a deep reverence for personality. He is outstanding among the guides in the study of missionary theory. His recent "Attitudes Toward Other Faiths" is naturally followed by this guide to "ways of sharing" what has been given to us in the Christian heritage and experience with those who seek God in other ways. The analysis is keen and usually clear-cut, the suggestions very sympathetically human and at the same time loyally Christian. If the drawings intended to illustrate the various positions are a little on the order of the primary grades they may, nevertheless, serve to make vivid for some minds what would otherwise grip less strongly. It is a fine study and will help all who read it better to understand the actual task of Missionary work.

W. O. Carver.

The Religious Quest of India—The Vedanta and Modern Thought. By W. S. Urquhart, M. A., D.Litt. Prof. of Philosophy in the Scottish Churches College, Calcutta; Lecturer in Philosophy in the University of Calcutta. Author of The Historical and the Eternal Christ; The Upanishads and Life; Pantheism and the Value of Life; Theosophy and Christian Thought. Humphrey Milford Oxford, University Press, London, Edinburgh, Glasgow, New York, Toronto, Melbourne, Capetown, Bombay. 1928. 256 pages. (Probably) $2.00.

This is the ninth volume in the series of *"The Religious Quest of India"* under the editorship of the late Dr. J. N. Farquhar, Dr. H. D. Griswold and Mr. E. C. Dewick. The tenth volume by Dr. M. T. Titus deals with Islam in India. It is a notable series for which the students of the history of religion are profoundly grateful. The aggressiveness of Vedantic advocacy in modern times gives especial interest to this volume which seeks to explain this form of religious search historically and comparatively. W. O. Carver.

Japan Baptist Annual for 1929. Published by the Japan Mission of the A. Baptist F. M. Society and the Women's A. B. F. M. S. at the Mission Office, Tokyo, Japan, Available at the Societies' offices in New York. 98 pages. Paper.

This Annual gives a comprehensive and analytical survey of the work in Japan under Northern Baptist auspices. It is illustrated extensively and has a useful outline map, locating all the stations.

III. EDUCATIONAL, SOCIAL, PRACTICAL.

Palestine To-day and To-morrow: A Gentile's Survey of Zionism. By John Haynes Holmes. The Macmillan Company, New York. 271 pages. Price $2.50.

Zionism is more than a vision of Israel's return to the land of Palestine; it is a progressive movement which is actually working itself out in the realization of the hopes and aspirations of a people whose heart has always been fixed on a *promise*. The modern world is strangely alert to the significance of that movement. It is one of the most phenomenal chapters in Jewish history.

The Balfour Declaration, which comes in point of time forty years after the inception of Zionism, has contributed greatly to the revival of interest in the plans of international Jewry for a re-conquest and re-habilitation of Canaan but, likewise, it has created a multiplicity of problems which are now calling for intelligent and sympathetic solution.

The Balfourian pronouncement guarantees to the Jews a national home in the land of their fathers and commits Great Britain to the promotion of that objective in every possible way consistent with the interests of the native population. The practical outworking of the Declaration as it affects relations between Jews and Arabs, on the one hand, and Great Britain on the other, constitutes the nexus of all the unfortunate conditions obtaining in Palestine to-day. "These are serious problems—a stubborn land from which to wrest support, a hostile people with whom to live, an alien and unsympathetic government to which to yield obedience! But these problems, while more immediate and even terrifying, are yet not more serious than one remaining problem which concerns the Jews themselves, in isolated relation to their own great adventure of the return to Zion."

The reviewer recommends this book as a fine contribution to the subject of Zionism. In a work of this kind there is always room for wide diversity of opinion but the author has his own convictions and states them clearly and fearlessly. Especially objectionable in his evaluation of British interest in Palestine and Zionism purely from the standpoint of imperial interests and policies. But that is a matter of opinion. On the other hand Mr. Holmes is deeply appreciative of the merits of Zionism and fully sympathetic with the soul aspirations of the Jewish people to bring to maturity the content of their spiritual genius on native soil. The reader will find here a searching criticism of that movement with hope and faith tipping the balance in favor of ultimate success.

J. McKee Adams.

Objectives in Religious Education. By Paul H. Vieth. Harper and Brothers. 1930. 331 pages. $2.50.

This is one of the most important books which has appeared in the field of Religious Education within the past five years. It represents the method of the graduate department of a great university in its framework and conclusions, and brings to one of the most vital subjects in modern religious life the technique of a master of educational research. Dr. Vieth is well known as the Director of Research and Service of the International Council of Religious Education. The book is the outgrowth of his research in Yale University leading to the degree of Doctor in Philosophy. It is comprehensive and scholarly, and is the most exhaustive piece of work which has yet been done in this field. Dr. Vieth begins with the presumption that an adequate definition of objectives in religious education is absolutely necessary to improvement in church school teaching and administration. He passes in review traditional Sunday-school objectives, and then sets himself to answer three major questions: How

shall objectives be determined? What comprehensive objectives should be sought? What are the specific objectives in religious education?

Dr. Luther A. Weigle, in the introduction, reveals the heart of the book when he says:

"Education today aims increasingly at the development within the growing pupil of free, dependable, creative personality. The spirit of such education is that of fellowship; its methods are as various as the forms of association in human activity. Under these conditions the problem is acutely raised: What purposes shall the teacher entertain, and how shall he undertake to realize them? What types of personality have value, and why? How shall the development of such personality be stimulated? What situations, what experiences, are of most value as tending to favor the emergence and growth of such personality?

"Questions such as these, which are everywhere being raised with respect to education generally, are especially pertinent and meaningful with respect to religious education, which is in process of emerging from what was in respects a merely transmissive stage. The progress from 'uniform' to 'graded' lessons, and from these to 'life-centered' curricula, has awakened much questioning and wide-spread interest in the problem of the objectives of religious education."

Dr. Veith represents the spirit of the International Council of Religious Education at its best. He has little patience with the traditional Sunday-school and its aims and methods. He believes that the School of the Church should be a real School, and that its educational program should harmonize with the best theory and practice in public school education. He is frankly modern, though not distinctly 'modernistic.'' He is thoroughly committed to religious education as the major responsibility of the churches and the pre-eminent means by which people are to be made Christian. Advanced students of religious education will read this valuable book with interest and profit.

G. S. Dobbins.

Presenting the Glorious Gospel. By Oscar L. Joseph. Richard R. Smith, Inc. New York. 1930. 151 pages.

This book is in the nature of a series of essays on the principles and practices of evangelism. The writer does not deal primarily with methods, but seeks to discover fundamental principles underlying the evangelistic program of a church in the modern world seeking to propagate the Christian faith. There is a quietness about the discussion in gratifying contrast to the noisy gusto which so frequently characterizes books on evangelism. The writer is in the best sense of the word a mystic, and reveals a depth of faith and devotion which both calm and inspire. One who is seeking something to deepen his spiritual life as he goes forth in the effort to win men to Christ would do well to spend some quiet hours with this delightful book.

G. S. Dobbins.

The Art Of Jesus As A Teacher. By Charles Francis McKoy. The Judson Press. Philadelphia. 1930. 185 pages. $1.50.

The educational world of our day is re-discovering Jesus as a teacher. This book was written as a thesis in the course of preparation for the degree of Doctor of Philosophy in New York University, under the direction of Dr. Herman H. Horne, whose book, "Jesus The Master Teacher," has long been a favorite text on this subject. Dr. McKoy's thesis is perhaps the most thorough-going study of the personality, the methods, the materials, the aims, the results of Jesus as teacher that has yet appeared. It combines reverence and insight with scholarly accuracy and thoroughness. The chapter on Jesus' use of the principles of modern pedagogy and psychology is perhaps the most interesting and valuable contribution of the book. It should be read not only by Sunday-school teachers but by pastors who desire to make the teaching element prominent in their preaching. The concluding chapter, "The Message of Jesus to

the Teachers of To-day,'' sets up for the Bible teacher a high and inspiring standard. Here is a book that might well be placed in a teacher training course and made the basis of a program of improvement in all of our church schools.

G. S. Dobbins.

The Resurrection of Man. By R. H. Charles. Published by Scribners. 264 pages. Price $2.50.

This volume of sermons is in Scribners, ''The Scholar as Preacher Series.'' Dr. Charles is better known the world around as scholar than as preacher. These twenty-two sermons reveal him as scholarly preacher. One would expect them to be didactic and critical, appealing to the mind rather than the emotions. To the man looking for emotional stimulus primarily they are dry. To the reader looking for ideas they are challenging. And the sermons were not out of place in Westminster Abbey.

There are five sermons on the Resurrection of Man, presenting the author's conclusions from the Old Testament, Judaism, and Christianity. There are four sermons on the arguments for and against the Blessed Future Life. Five sermons are studies in the book of Jeremiah. Three deal with John Wycliffe, while the other four deal with selected subjects. All of these sermons are what one would expect from the great critical scholar, broad in their conceptions, and independent in their conclusions, though not always convincing. One regrets that he erected a prejudice in his preface by saying that he has no hope of securing the acceptance of his teaching in Tennessee or Rome.

J. B. Weatherspoon.

IV. THEOLOGY, PHILOSOPHY, APOLOGETICS.

Life Indeed. By H. E. Brierly. Published by Scribners. 239 pages.

This is an intensely interesting volume of sermons by a vigorous and liberal English preacher. One is struck not only by the fact that the author is proud to call himself a modernist, but by the airy freedom with which he writes. He goes after the heresies of the liberalists and fundamentalists alike. He is free to quote the Scriptures or ignore them; he swears by Paul on one subject and stands him aside on another. He almost pities a preacher who does not accept evolution and then goes on in a sermon on the origin of man to say some things that fundamentalists would gladly quote.

The author hopes that two things will be found to characterize his sermons: "First that God in Christ is the one hope of the world—spiritually, intellectually, socially; secondly, that in order to make Christ real, living and indispensable to this generation, it is essential fearlessly to disencumber modern Christianity of all the elements of accretion—Jewish, Hellenistic, and Pagan, ecclesiastical and theological—that hamper it to-day; of everything, indeed, that does not belong to vital and primitive Christianity, that is, of Christ Himself." And he is true to his aim. Throughout the book there breathes a real passion for Christ and an unbroken exaltation of Him as the Son of God, along with a rejection of, not to say impatience with, much of the theology and organization of modern Christianity.

A paragraph from a sermon on "Missions and the Modern World" will give at once his style and his conception of Christ: "If Paul is wrong about Christ, Missions must go: no texts will save them: no theology of hell for the heathen will ever extract another sixpence. But if Paul is wrong about Christ and Missions, he is wrong about Christ and us. It all hangs together. If Paul's Christ stands against the assaults of criticism

and unbelief—the same yesterday, to-day and forever—then Christ, the home-church, and the world-church stand together in glorious, inseparable, mutual implication. If Christ goes, *that* Christ (for the traditional Unitarian Christ has no conviction and no power, and Unitarianism, significantly enough, has no Foreign Missions), it all crashes. And even the deeply rooted institutionalism of Rome will not long survive. But if Christ stands—Paul's Christ, 'the image of the invisible God. . . in whom all fulness dwells'—then the whole scheme hangs together. One is impossible apart from the other. If Christ goes faith perishes, for if the best religion can't stand, no religion will survive." J. B. WEATHERSPOON.

The Utopia of Unity. By Jay S. Stowell, Author of "The Child and America's Future", etc. New York. 1930. Fleming H. Revell Co. 123 pages. $1.25.

Some such book as this was overdue. The movements, tendencies and schemes for "the reunion of Christendom", the clamor for united churches and the much talk of denominationalism being the scandal of Christendom, and the great hindrance to the progress of Christian Missions have all operated to bring about an unthinking assumption in many minds that "divided Christianity" is in a hopeless condition.

The author of this little volume very sanely and sympathetically and courageously calls attention to sane considerations on the other side, points out some disadvantages and dangers of the prepared and promoted union of denominations. He is a ready writer with a shrewd understanding of the technique of controversy.

The reviewer could wish that unity of Spirit and union in organization might be distinguished, as also he would insist that the wish for a corporate, organized union of all Christians is contrary to the spirit and the function of the Christian church as an institution in society. The author might have gone much further in dealing with the history of centralized ecclesiasticism.

The growing sense of Christian fellowship among all who are Christians is highly gratifying and must certainly be well-pleasing unto the Lord of the Church, but if this shall lead to centralization and control so that freedom and autonomy of faith and action are hindered the ends of Christ will not be served. The reading of this book will do much good.

W. O. Carver.

Die Passionmystik des Paulus. Von Lic. Dr. Johannes Schneider, Berlin, 1929. J. C. Hinrichs. Leipzig. 192 pages.

This work is No. 15 in a series of New Testament studies edited by Dr. Windisch of Leiden. Dr. Schneider is a pupil of Dr. Adolph Deissmann of Berlin and this book is written from much the same standpoint of Deissmann's "*The Religion of Jesus and the Faith of Paul.* Dr. Schneider is a Baptist and is now an assistant professor of the theological faculty of the University of Berlin. He believes it is impossible to study in any satisfactory way the Christianity of the early church without experiencing in one's own life the piety of the early Christians and that often this may be studied to great advantage among what the state churches of Europe often call the "sects."

The author starts by explaining what he means by mysticism in general and what he conceives to be Paul's mystical conception of the sufferings of Christ. Such concepts as the body of Christ, the cross, and the blood of Christ are discussed. And in particular he explains Paul's meaning when he speaks of being crucified with Christ, buried with Christ in baptism, suffering with Christ and being raised to walk in newness of life with Christ. Dr. Schneider thinks Paul was able to understand the sufferings of Jesus because he had suffered so much in his work for Christ. It is a little difficult sometimes to understand the author's viewpoint when he speaks of Paul's mystical conception of baptism.

Next the relation of Paul's mysticism to the Jewish mysticism and the various mystery religions of antiquity is discussed. Dr. Schneider does not believe that Paul can be explained by any of the heathen religions around, but that his mysticism has a Jewish background and grows out of his experience of Christ.

Finally the influence of Paul's idea on the centuries that followed is traced. Dr. Schneider thinks that in the early centuries of persecution there was a better appreciation of Paul than during the Middle Ages. He thinks that since the Reformation, there has been a clearer conception of Paul's ideas on this subject. He tells us plainly that Paul's mysticism was not all there was to his preaching, but warns us that we can never understand him if we do not understand this phase of his thought.

This is a fine piece of work and should be studied by any one wishing to enter deeply into the spirit of the New Testament.

W. O. Lewis.

The Divinity in Man. By John W. Graham, M.A., Litt.D. Late Fellow of Woodbrooke, England; and late Professor of Quaker Principles and History at Swathmore College, Pennsylvania. London, George Allen Unwin. 311 pages. 10-6.

Here is a competent, rather thorough-going up-to-date study of Mysticism by an outstanding exponent of this form of religious experience. "The author's aim is to build out of experience a working religion and a doctrine of God and Man, distinguishing sharply between the Spirit of God within and the creative Power in Nature". His method provides, first, an "Introductory" chapter dealing with the idea of *Mysticism* in a discriminating discussion. Then "Part I" is an exposition of the principles involved. "Part II" devotes some 30 pages to the Life and System of Plotinus who is the highest thinker of Christian Mysticism, in the author's view; and a chapter each to "The Christian Mystery", and "Symbolism and Silence".

"Part III" is an outline, critical intepretation of Fox and Quakerism. "Part IV" gives us a discussion of "Modern Mystical Poetry," with examples.

Just now when our friends, both in Great Britain and America, are so strongly influencing religious thinking it is well to have this able and sympathetic study from the inside of the most characteristic organized form of Mysticism in modern history.

W. O. Carver.

The Apostles Creed. By Harold Paul Sloan. The Methodist Book Concern, Chicago, Cincinnati, etc. 1930. Price $1.50.

This is meant to be a popular interpretation of the Apostles Creed, with the emphasis upon the spiritual significance of its teaching. The author recognizes that in its present form it is not the *Apostles* Creed, but shows that in essential content it embodies the beliefs most tenaciously held and most vigorously propagated by the Apostolic Church.

Besides the introduction, there are eleven chapters in the book. In these, the author takes up "the articles of the creed, one by one, explains them, and applies their values to the religious life and experience of the individual believer, under the conviction that 'this great religious expression has girdled the earth with an affirmation of unseen sublimities.'"

The fine spirit, the excellent style, the engaging sympathy with eternal spiritual realities, combine to make this book a worthy contribution to the devotional and theological life of this materialistic age. One believes that this volume will be of exceptional value to the young people, the very group out of the author's church to whom he dedicates it. The Apostles Creed is more than a beautiful part of a ritual, used in the opening service, in many churches. It deals with vital verities of the Christian faith, and this book will help to vitalize the ancient and universal creed.

F. M. Powell.

The Bible of Bibles. By Frank L. Riley, M.D. Second edition. J. F. Rowley Press, Los Angeles. 432 pages.

This "source-book of religions", while hardly to be so designated scientifically, is of great interest and profit to any student or even casual reader in the religions of man. The classification and arrangement are determined by the outstanding doctrines of the Christian Bible, as was of course practically inevitable. In all cases the context and historical background of the passages cited are ignored. This, again, was probably inevitable.

The work represents great patience and wide reading. It is a great service to have brought together quotations from some of the sacred writings and some of the ethical ideals in writings not regarded as "sacred." By their setting in relation to quotations from the Christian Scriptures these sayings will sometimes take on a meaning suggested by verbal similarity when the original ideas were far from what is thus suggested. Even so, it is a highly interesting collection and will promote comparative study of religions; and this is gratifying.

W. O. Carver.

Man in the Making. By Charles M. A. Stine, Ph.D., Sc.D., and Milton H. Stine, Ph.D., D.D., Burlington, Ia. 1920. The Lutheran Literary Board. 145 pages. $1.50

Man in the making experiences several stages: prenatal; natural; regenerate up to the time of death; after death other "stages and places in which the soul participates in its development; Paradise, Resurrection, Millennium, the New Heaven and the New Earth."

The authors approach their thesis through a relatively extensive attack on evolution as an account of the origin of man. This has much popular information about the theories with an attitude of condemnation, still lacking the courage of the clearcut conclusion to which the discusson would seem to lead.

The second chapter, entitled, "The Bible versus Evolution", does not follow the line suggested but is an argued statement of the "plenary inspiration" of the Bible and of the divinity and atonement of Jesus Christ.

Other chapters discussed "The Problem of Human Suffering", "Prayer in the Making of Man", "Other Forces" in man-making, and "The Life to Come", this last largely taken up with an outline of an eschatological theory.

W. O. Carver.

Luther und Kant: Ein geistlechesgeschlichter Vergleich im Ausschluss an den Gewissenslagriff, von Theodor Siegfried, Lic. theol., Dr. pil., a. o. Prof. and die Univ. Marburg. Giessen. 1930. Verlag von Alfred Topelmann. 130 pages. Mk. 4.80.

Our generation has come into a fresh reckoning with Kant—a sign that we are feeling again the necessity for thinking and that some are willing to undertake the task. Kant is the supreme influence in the realm of the theory of knowledge. And the theory of knowledge which underlies any theology is of the utmost importance. The present volume expounds Luther's theory, compares it with Kant's and discusses briefly faith-knowledge in modern thought currents, especially the intellectual-rationistic influence. W. O. Carver.

V. MISCELLANEOUS.

Biblical Allusions in Poe. By William M. Forrest, Professor of Biblical History and Literature, University of Virginia. The Macmillan Company, New York. 208 pages. $2.50.

"Biblical allusions in Shakespeare, Browning or Tennyson—yes, but in Poe?

"Although public interest in Poe as the most universally renowned of American authors for from declining is still markedly on the increase, the conviction would be found almost equally widespread that he was the last literary man in the world we should expect to find among the prophets. Yet the familiarity with the Bible and the reflections of religion shown in his writings are most extensive." That is a fair statement of public expectancy regarding Edgar Allan Poe's familiarity with and use of the noblest heritage of the English speaking people—the English Bible. But, more than that, it accentuates another usually unacknowledged debt which literature in practically all of its ramifications owes to the Scriptures of the Old and New Testaments. Goethe says of his own experience that "it is a belief in the Bible which has served me as the guide of my moral and literary life". Thomas Carlyle—that genius so strong and rugged both in character and work—delights in acknowledging his evaluation of that "noble book! All men's book! It is our own first statement of the never-ending problem of man's destiny and God's way with men on earth". Why not Poe? Whether consciously or unconsciously the influence of the Book finds it way into his mental processes and leaves in its wake a wealth of content which inspires as it enriches. Now just to what extent Poe was thus influenced by the Scriptures we did not know (perhaps we do not yet know it all) until Professor Forrest in his sympathetic and enthusiastic labor of love enlightened us. The public will receive this book with increas-

ing appreciation. Professor Forrest shows himself to be an interpreter of exceptional ability and balanced judgment. But the reader will find more than an evaluation of Poe's poetry in this work for the modest title does not suggest the actual scope and value of the book. It will be read many times by the possessor in an earnest effort to know at least partially this erratic genius whose poetry is marked by that which is both high and deep. A summary of contents by chapters suggests the wide range of the author's treatment of Poe:

1. Spirituality.
2. Pantheism.
3. Mysticism.
4. Death.
5. Beyond Death.
6. World End and Judgment.
7. Prose Resemblances to the Bible.
8. Poetic Resemblances to the Bible.
9. The Bible in Poe.

J. McKee Adams.

Rogues of the Bible. By James Black, Minister of St. George's West Edinburgh. Harper and Brothers, New York. 262 pages. $2.50.

Unusually interesting and helpful is this book by Dr. James Black. It is a "plea for a revaluation, long overdue, of some of the outstanding characters of the Bible who have been immemorially criticized or condemned". Among these appear the names of Cain, Esau, Balaam, Saul, Gehazi, Pontius Pilate, Ananias and Demos. The title under which these men are grouped is not intended to convey the impression that all were rascals or miscreants but is used rather as a "gardener employs it to describe *outre* specimens among his flowers. With him a 'rogue' is a flower out of place and out of colour among his choice seedlings". None will doubt, perhaps, that such men are obviously "out of place" and "out of colour" when set over against the nobility of character exhibited in others, but com-

parisons are quite unfair when employed to disparage points of excellence however marked the shortcomings of human nature and frailty. There is no effort on the part of the author to extenuate these men in their sins nor to explain away their culpability. Even so there is a possibility of circumstances, which though not mitigating in their larger aspects, might at least soften the harshness of bold judgments and temper it with mercy. The fine thing about this book is that the author sets out on a quest for noble qualities which have passed unnoticed in men whose flagrant acts have branded them as hopeless and helpless. To layman and preacher Doctor Black presents some considerations which have by no means entered largely into our evaluations of these "rogues of the Bible". The reader will find many surprises, much ground for disagreement and strong pleas for suspension of cocksure judgment—but back of all some brilliant exegesis and a surpassing sympathy with those who are perchance "more sinned against than sinning". Get the book and with it there will come a fuller understanding not only of human frailties, proclivities and sins, but a deeper appreciation of infinite Grace in its stooping to conquer.

J. McKee Adams.

The Old Veins and The New Vision. By Ivor Macleod, M.A., B.D. Illustrated by M. Alleyne. New Century Book Agency, 40 High Street, Kingston-on-Thames. 184 pages. 7-6 postpaid.

Here are forty "articles" dealing with all sorts of religious topics. They are arranged under the classification headings: Things Religious; Things Social and Industrial; Things of the Future; Things Personal. In a sub-title description we are correctly told to look for "Some Sketches of Modern Religion and Life from the Standpoint of Jesus of Nazareth". Not that one could in every case agree that Jesus of Nazareth would set his seal of approval on the views and sentiments expressed by the author. That is a matter of the personal equation, a matter of

interpretation and of preparation for interpretation. The views are nearly always those which have developed in experience definitely sought to be interpreted in the mind of Jesus. There is a simple directness, a freedom and independence that promote genuineness and clarity.

Then, in the last "sketch" one comes upon the key to the whole in a very brief autobiography, wherein we see a vigorous, earnest clergyman at twenty-seven doomed by his physician to die of tuberculosis within a few months, casting himself on God and squaring his athletic shoulders to face facts fighting. Now at more than sixty he talks to his fellowmen out of a long experience of life in God, of love and travel and cheer.

The volume is very attractive in its pictures as well in its ideas and suggestions. It will help those who are seeking the mind of Jesus that they may walk in the way of Jesus.

W. O. Carver.

Corn in Egypt. By C. E. Bechhofer-Roberts. The Bobbs-Merrill Company, Indianapolis. 318 pages. Price $2.50.

There is a disposition on the part of some modern writers to question generally accepted facts associated with the lives of great men whose place in history has been unquestioned and whose integrity unassailed. In the role of literary free-lances these critics have few bounds of moderation and little of modesty. The books which they offer are largely the products of their own imaginations dressed up to appeal to "sophisticated moderns" and to "the modern mind."

In this particular case, one would have a great deal of difficulty in detecting the slightest resemblance between the Joseph of Genesis and that of Bechhofer-Roberts depicted in "Corn in Egypt." Such insinuations as to character, such imaginary orientation and evaluations, cannot go unnoticed even though masquerading under the guise of biographical or historical ro-

mance novels. The attack which the author made on "that wayward modern genius, Charles Dickens, who has been most praised for virtues which he did not possess" will not be easily forgotten. This story of Joseph comes in the same category of misleading interpretation and, like the biographical novel on Dickens, will quickly go to its own place.

J. McKee Adams.

Satellites of Calvary. By King D. Beach. 1930. The Abingdon Press, 150 Fifth Avenue, New York City. 201 pages. Price $1.50.

The author handles skilfully the various persons and groups that gather around the Cross of Jesus like Pilate, Herod, Barabbas, Judas, etc. They are worthwhile sermons with charm and power of description. A. T. Robertson.

Life and the Book. By Hilary G. Richardson. The Macmillan Company, New York. 178 pages. $1.75.

This book is a racy human document setting forth at least one man's experiences with the Book. Fortunately, however, there will be no general agreement that the experiences herein recited are representative of the great mass of ministers who have not made shipwreck of their faith nor of the abiding confidence which they have in the Book and the Life it describes. One seriously doubts whether the author is qualified to sit in judgment on preachers of today and to assume the role of a free-lance in his bold criticism of the pulpit. Certainly the ministry is by no means perfect—since it is human—but just as certainly it is not what Richardson describes. On the other hand there is some ground for certain of his critical evaluations which might be read with profit by any preacher of the Word. The chief value of Life and the Book is not its worth as a treatise on

the Bible but it serviceableness as a suggestive warning of the shallowness and futility of a Book-less ministry. Negations are sometime helpful. This book will certainly challenge thought and will doubtless react in such a way as to increase faith.

J. McKee Adams.

The Pentecostal Fire. By J. C. Massee. The Judson Press. Philadelphia. 1930. 150 pages. $1.50 net.

Dr. Massee, for many years pastor of Tremont Temple Baptist Church, Boston, has put into this book his spirit of evangelistic fervor and much of his experience as a pastor-evangelist. The chapter headings are suggestive and stimulating. "Conscience," "Come," "Conviction," "Committal," "Constraint," "Condemnation," "Conscription," "Corrections," "Comfort," "Conduct," "Credentials, "Continuance," "Compassion."

The book is rich in illustrative material, and will refresh the preaching of any man who seeks evangelistic results. There is very little in the discussion concerning methods, but much that concerns spirit and message. At the close of each chapter Dr. Massee takes a leaf from his note book, giving a striking story out of his own experience in dealing with the souls of men. The preacher who feels his evangelistic enthusiasm sometimes waning will be grateful to Dr. Massee for this book.

G. S. Dobbins.

Couriers of Courage. By William Russell Owen. Baptist Sunday School Board. 1929. 185 pages. Price $1.50.

This versatile pastor-author has given us, under this attractive title, another group of sermons to young people. Dr. Owen is at his best when challenging the youth of our day to clean, wholesome, Christian living. His contacts with their organized

work, in State groups as well as in the churches he has served, supply the incentives to this work, and his pleasing personality makes such contacts easy and vital in the life of young people everywhere.

The present volume is replete with illustration and quotable poetry. His figures of speech are arresting and thought provoking. Preachers will find here a compact treatment of varied themes, a stimulating study of texts, a vigorous and refreshing style, and a most interesting combination of literary and epic illustrations. Readers generally will feel the challenge of the pioneer spirit in carrying forward their efforts to bring in the Kingdom of the Christ who is the great Courier.

C. L. McGinty.

Couriers of Courage. By William Russell Owen, Author of The Wise Men's Camel, The Song at Sunrise, etc. The Sunday School Board of the Southern Baptist Convention, Nashville. 1929. 185 pages. $1.50.

This book contains fourteen sermons and addresses from the facile pen of the virile and versatile pastor of the First Baptist Church of Asheville.

They range in diversity from the sermon "Saint Peter—Living Stone—Carved out of the Quarry" (Matt. 16:18) to the address "Sidney Lanier—Musician of Language." This is the type of book which with a knowledge of the author one reads with keen relish. The style is free, fresh, and fluent. Nowhere is the author dull. There is manifest throughout the book a spiritual grasp and a tone of moral earnestness which convinces the reader that the author knows vitally the source of the power of his messages.

The messages are stimulating, abounding in apt anecdotes and splendid illustrations. W. Hersey Davis.

Waste-Basket Surgery. By Gordon E. Seagrave. The Judson Press. 1930. Philadelphia, Pa. 174 pages. $1.50.

Upon every page we find the impress of a delightful personality, courageous, vigorous, consecrated. Dr. Seagrave, a fourth-generation missionary, returned to Burma, the land of his birth, with a splendid medical education and a supply of instruments salvaged from the scrap-pile of an American hospital. There he battled, and is still battling disease, filth, ignorance, and unbelief.

The story, told as it is, in an easy, conversational style, gives a vivid picture of a dramatic situation as well as of the customs of the little-known Shan and Kachin peoples. Here is a direct challenge to every reader who believes in Christ's command, "Go Ye." As a mission study book this short volume would be valuable.

BOOKS RECEIVED.

Benson, Clarence H.: The Earth, The Theater of the Universe. 1929. Bible Institute. Colportage Association, Chicago. 140 pages. Price $1.50.

A treatment of the relation between Genesis and Modern Science.

Bowers, Alva C.: Under Head-Hunters' Eyes. 1929. The Judson Press, Philadelphia. 248 pages. Price $2.00.

"The Book is a colorful motion-picture of Assam, showing the background of the country and the people, the history and the present-day industrial, social and practical conditions against which missionary methods are projected."

Fisher, Frederick B.: Personology. The Art of Creative Living. 1930. The Abingdon Press, New York. 208 pages. Price $1.50.

A series of messages on the general theme of Creative Living, being the outgrowth of the author's experiences during a long residence in India, and a close control with the intellectual of the East.

Gibbs, Jessie Wiseman: Evolution and Christianity. 1930. Published by the Author. Memphis, Tenn. 222 pages.

A new testament of a familiar problem, intended, in the words of the author "to direct attention back to the Scriptures and to exhibit their supreme authority."

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